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KESWICK AND DERWENTWATER, ENGLAND.
The Town of Keswick, England.

THE

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THE KESWICK MOVEMENT.

BY THE EDITOR-IN-CHIEF.

Keswick is a town of Cumberland, England, on the south bank of the Greta, some twenty-four miles from Carlisle, and having a population of perhaps three to four thousand. It has no importance commercially, tho it has manufactures of linsey woolsey, cutlery, and lead-pencils, and has two museums, indicating a high average of intelligence. It is but a mile from the foot of Skiddaw, and half as far from Derwentwater; and, even in this famous Lake District, forever memorable by association with Coleridge and Southey and the poets of the Lake School, Keswick's vale is unsurpast for picturesque and fascinating scenery.

But the association which makes Keswick already famous is that which links it with the annual convention of believers which meets in July of each year for about a week, and then during the whole year radiates its blessed influence throughout the whole British Empire and the world. Nearly twenty-five years ago a very remarkable movement began in Britain, which in a previous number has been traced to its beginning, and which has ever since been in progress. In some respects it was a sort of modern Pentecost, having in it a depth of meaning and a breadth of influence, quite unknown and unsuspected at first by those who were connected with it.

An American evangelist, known as R. Pearsall Smith, the husband of Hannah Whithall Smith, a man whose brief tracts and inspiring addresses have for many years been such a stimulus and help to holy living, was providentially among those who were connected with the inception of the movement, as was also his wife.

It is a singular fact that God seldom moves on one section of the Church, or in one locality, alone. Simultaneous quickenings commonly take place in various parts of the world, as the reinvigoration

of a human body would shew itself in different members and even at the opposite extremities at the same time.

These various conventions, across the sea, were held, in 1874, at Broadlands, July 17–23, and at Oxford, August 8 to September 1, then at Brighton, May 29 to June 7, 1875, and the first Keswick Convention followed, from June 29 to July 2 of the same year. With the convening of the latter the lamented Canon Battersby is inseparably connected, and it was he who invited Mr. Robert Wilson to join him, as he wanted a layman to cooperate with him. The first Keswick Convention was not in a building, but a tent, capable of holding a thousand, but attended by between three hundred and four hundred. It is also noticeable, as a part of this history, that both the Brighton and first Keswick gatherings were for ten days, and that at Brighton about 8,000 were present.

About the time that these meetings were thus being held in such rapid succession in Britain, and on the continent, there was in more than one quarter a similar gathering in the United States; for example, at Oberlin, Ohio, and in Maine, on the borders of Canada, where a great company of disciples assembled for a purpose precisely similar to that of the Oxford meetings. The railways sold some 40,000 special tickets in connection with this latter conference alone.

For the present, however, we confine our attention to the so-called "Keswick" movement, which is just now compelling such attention from its widespread and deep-reaching results, that we are constantly receiving letters and attempting to answer oral inquiries, as to the origin and character of this remarkable revival or reformation.

It may be well to let Rev. Evan H. Hopkins tell our readers how the Keswick Convention began, as he has been very closely identified with it for many years. In the *Life of Faith*, he has recently spoken on this subject, editorially. We quote, at some length, as all our readers may not have access to the admirable periodical from which these extracts are taken.* In a brief outline of some of the chief events that preceded the holding of the first convention at Keswick, and were closely connected with its origin, he says:

> This remarkable movement, in connection with the experience of a fuller spiritual life, did not have its *rise* in the Keswick Convention. The first convention held at Keswick was in July, 1875; but, during the year 1873, small meetings were held in London, where great and definite blessings were realized by a few. These led to larger gatherings, and in the year 1874 special meetings for consecration, for two or three days at a time, were held at the Mildmay Conference Hall, and at the Hanover Square Rooms. These were followed by similar meetings in Dublin, Manchester, Nottingham, and Leicester. On the Continent, too, meetings for the same purpose and on exactly similar lines were held. The result was that very many of God's children, both at home and abroad, were awakened to a deep sense of need, and to an expectation of larger and more definite blessing,

* *Life of Faith*, July 22, 1896.

such as they had never conceived to be possible in this life. The uplifting of soul experienced by many who attended these meetings was one of the most striking features of the movement, and the effect of their testimony upon those who came within the sphere of their influence, was one of the chief factors in arousing the Church to seek the realization of its privileges in the matter of triumph, usefulness, and power.

In the summer of 1874, the first convention at Broadlands was held. Its origin was in the desire that a number of young university men, who had found partial blessing in some meetings for consecration held at Cambridge, during term time, should have a few days of quiet meditation and prayer in some secluded spot, keeping before them the following definite aim: The Scriptural possibilities of the Christian life, as to maintained communion with the Lord and victory over all known sin. This suggestion was made in the presence of the late generous proprietor of Broadlands Park, near Romsey; and he at once said: "My place is at your service if you will accept it." The plan was extended to the invitation of about a hundred persons for six days—July 17 to 23—all of them to be the guests of the then Right Hon. W. Cowper-Temple (afterward Lord Mount Temple).

The meetings were mostly held beside the river or under the beech trees, or in the Orangery. Such was the absorbing interest felt by all, that no difficulty was found in gathering the guests at seven o'clock in the morning; and it was an effort to separate when the breakfast hour of nine came. At ten o'clock conversational meetings were held, Bibles in hand, in different places through the grounds, and at eleven o'clock there was prayer, with singing and addresses. Meetings for ladies only were also held; and at three o'clock conversational meetings, followed by a general gathering at four; and after tea Bible-readings were given, till the regular evening meeting. The manifested presence and power of God pervaded every meeting, and many stated that the long periods of silent prayer had been to them the most solemn and helpful seasons of their spiritual life.

One wrote at the time: "We began with the negative side, renunciation of discerned evil, and even of doubtful things which are not of faith, and therefore sin. For some days the company was held under the searching light of God, to see and to remove any obstacles to a divine communion, aught that frustrated the grace of God. We sought to have that which was true in God as to our judicial standing in a risen Christ, also true in personal appropriation and experience. Many secret sins, many a scarcely recognized reserve as to entire self-renunciation, were here brought up into the light of consciousness and put away in the presence of the Lord. We desired to make *thorough* work, so as to have no known evil or self-will unyielded; and we have reason to hope that those present did so, and that we took the position of solemn purpose to renounce instantly everything in which we should find ourselves 'otherwise minded,' as from time to time 'God shall reveal even this unto us.'

"In the intervals of the meetings it was interesting to see groups gathered, in the more secluded places in the woods by the river, on their knees, praying, searching the Scriptures, or speaking earnestly to each other of the all-absorbing subject of our meetings. Some one had proposed to have reading at the meal-times, so as to concentrate our minds; but no such plan was needed to keep the company, even at times of refreshment, to the one engrossing subject."

In a letter received from Pasteur Theodore Monod at the time, reference is made to this memorable occasion. An extract from that letter will be read now with interest: "The difference between those Broadlands meetings and many others that I have attended is just the difference between a flower and the name

of a flower. Christians too often meet only to talk about good and precious things: peace, joy, love, and so on; but there we actually had the very things themselves. I cannot be grateful enough to God for having led me into such a soul-satisfying and God-glorifying faith. I think I may say that I got all that I expected, and more. And I begin to suspect that we always get from God everything—provided it be good for us—that we ask for, expecting to get it. Oh, for self-forgetting faith, that I may have more and more and more of it, and that the Church of Christ may cease to grieve Him, distress herself, and hinder the coming of His Kingdom, by disbelieving His Word! My French companions have all derived much benefit from the Conference. God be praised for His work! Never mind the world, nor the devil, so long as you have the sunshine of Jesus' smile in your heart."

During this Convention our brother Monod wrote the now well-known hymn, "The Altered Motto:"

Oh! the bitter shame and sorrow
That a time could ever be,
When I let the Savior's pity
Plead in vain, and proudly answered,
"All of self and none of Thee."

It was only a short time before this hymn was written that our brother entered into the "fulness of blessing."

The account of the Broadlands Conference was read far and wide, and awakened considerable interest. Many who had never attended any meetings of the kind were led to cry to God for the fullness of the Spirit, with an expectation and earnestness of desire they had never before known. At the close of the meetings one said, "We must repeat these meetings on a larger scale, where all who desire can attend." And one of the guests volunteered £500 toward the expenses of this effort. But none of this money was found to be necessary when the proposal was actually carried out in the conference that followed. So abundant were the offerings that large sums remained over actual expenses, to be devoted to the extension of the movement on the Continent.

It was suggested by the late beloved Sir Arthur Blackwood, who was present at Broadlands, that this proposed convention should be held at Oxford during the vacation, and it was accordingly held from August 29 to September 7, 1874. The details of the meetings were settled during a mission week in August, at Langley Park, the seat of the late Sir Thomas Beauchamp, Bart., near Norwich, who shortly after passed from an earnest life of service to an eternity of reward. Having received great blessing himself in a similar meeting the previous year, he again generously gathered about forty clergymen, and many others, for five days' waiting upon God for consecration and prayer. The invitation to the "Oxford Union Meetings for the Promotion of Scriptural Holiness," was issued on the 8th of August, 1874. And, tho the notice was so short, a large and representative number of Christians came from all parts of the kingdom, as well as a great many pastors from the Continent, to spend ten days at this convention.

A few extracts from an able review that appeared immediately after will give some idea of the deep impression that was made by what took place during those ten days at Oxford:—

"'God hath visited His people.' If any one had said a year ago that we should see, in the city of Oxford, an assembly of Christians, very largely composed of ministers of the Establishment and various Nonconformist bodies, and including twenty or thirty Continental pastors, gathered for the purpose of seeking, by mutual counsel and united prayer and consecration, to reach a higher condition of Christian life, it would have been considered far more devoutly-to-be-

wished than likely to occur. And if it had been added that we should see early morning meetings of nearly a thousand of these men and women, of all ranks in society, and of all denominations, gathered in prayer, and for the communication of their experiences in the divine life, clergymen and laymen standing up and declaring what God had done for their souls, there would have been not a few to say with the lord, on whose hand the king of Israel leaned, 'If the Lord would open windows in heaven might such a thing be!' But God *has* opened the windows of heaven, and is pouring out a blessing that there shall not 'be room to receive it.' And not only so, but 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in His presence.'

* * * * *

"We have attended many conferences, including a ten days' convention in America, the prototype of that at Oxford, but in many respects this excelled them all. It is the fruit and flower of those which have gone before—of those at Barnet, and Mildmay, and Perth, and other places at home, as well as of Mannheim, and Vineland and Round Lake, in the United States. Conferences must be of another type henceforth.

"If it be askt, What is 'the blessing?' it is the blessedness of the man 'who maketh the Lord his trust,' 'whose strength is in Thee,' of them who have not seen and yet have believed, who stand by night in the house of the Lord, trusting where they cannot see Him, who present their bodies a living sacrifice, holy, acceptable to God, their reasonable service, and who, doing this, are not conformed to this world, but are daily being transformed, by the renewing of their minds, that they may know what that good and acceptable and perfect will of the Lord is."

At this Oxford Convention the late Canon Harford-Battersby himself entered into "the rest of faith." But for this event the now well-known Keswick Convention would never have had a beginning.*

Very soon after the Oxford Conference similar meetings on a smaller scale, but on the same lines, were held at Stroud, under the presidency of the late Mr. T. Croome. Two brethren who had taken part at the Oxford meetings conducted this Conference. At that time the Rev. Preb. Webb-Peploe was not on the platform amongst the speakers, but was seen amongst the listeners. He had not been able to attend the Oxford Conference, and we think it was only at the Stroud Conference, or soon after those meetings, that he himself definitely entered into the blessing of the more abundant life. The Cheltenham Conference followed the Stroud Convention, and there for the first time he actually took part in the movement.

The next great series of meetings was the wonderful Brighton Convention, which was held in the Pavilion at Brighton, from May 29 to June 7, 1875. There some eight thousand people, the greater part earnest, well-instructed Christians, met together for ten days in prayer, meditation, and waiting upon God. Addresses were given there during those days, which live to this day in the memories of those who heard them, and have been the means of lasting blessing to thousands. Everywhere—at home and abroad—we meet with the abiding fruits of this memorable gathering. It was at this Convention Canon Battersby arranged for the first Convention at Keswick, to take place in July of that year.

In looking back upon the twenty-one years that have elapst since then, it would be interesting to be able to note the various names of those who now take

* "Canon Harford-Battersby and the Keswick Convention," edited by two of his sons. (Seeley & Co., London.)

part in this great annual gathering at Keswick, and to record the particular year, and circumstances, when they each saw for the first time the truth of a fuller life. It cannot be too clearly stated that those who are askt to speak at this and other similar conventions are those, and those only, who can bear testimony to a definite experience of the fulness of blessing.

Every year at the Keswick Convention numbers of God's children are brought into a realization of their resources in Christ, such as they have never before thought possible; and this has given a strength and brightness to their lives which have been felt by others around them. In this way the movement has been continually advancing and deepening, so that its influence is seen to-day in every quarter of the globe.

In a memorable series of meetings held by me in Brighton, in 1896, I found many who had been present at the conference thus held at that place for the deepening of spiritual life, where thousands of people gathered. The main objects were united prayer for the deepening of spiritual life and the outpouring of the Holy Spirit in power; and at that time, both in America and in England, there was a spontaneous and simultaneous movement among disciples looking toward similar results. In one sense, the greater part knew not wherefore they were come together, except that such a general and widespread longing and expectancy had been created for a new and singular bestowment of power from on high. Worldliness, formalism, apathy, selfishness, were so apparent in the Church and so alarming, that devout believers were driven to the Throne of Grace to seek some help from above. Throughout the whole convention at Brighton this blessing was realized. While engaged in prayer the Holy Spirit often in those days mysteriously laid hold on men and women, and they were swayed as by a rushing, mighty wind. Prayer became more earnest, importunate, believing, prevailing, and it was manifest that some new force was controlling. The first fruits were found in a distinct entrance into newness of life on the part of many who hitherto had been cold or conventional in their religious character, hampered by forms, exclusive and uncharitable, inconsistent and without power as witnesses. Men and women were blest, and clergymen of the Anglican Church were among the prominent parties receiving this Divine enduement. At the time no one suspected the real import of this Divine visitation, and hence the early history of it has somewhat inadequate records.* It is remembered by those who had a share in it simply as a very unusual and quite indescribable manifestation of spiritual quickening and power. Of course, such a meeting could not but be the mother of others, and hence the subsequent gatherings known as the Keswick meetings of which we are now more specially writing.

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* "Record of the Convention for the Promotion of Scriptural Holiness," held at Brighton, 1875. London, S. W. Partridge & Co., and "Account of the Union Meeting," etc., at Oxford, 1874. F. H. Revell, Chicago.

The movement at Keswick found both its suggestion and warm support in the Vicar of Keswick, the lamented Canon Battersby, by whose influence it became connected with and located at that beautiful spot in the English Lake District, and who, as long as he lived, presided over the meetings held there. In the same simple way, the presidency then passed by a general assent to Mr. Henry Howker, and at his death to Mr. Robert Wilson. But there has never been a fixt committee of leadership; quite without any definite arrangement of man, it remains in the hands of Mr. Wilson so far as any human hand is on the helm.

To a singular extent no deference is paid to men, however high their social or ecclesiastical position. Keswick stands for a peculiar type of spiritual teaching and life. Those who understand it and exhibit it are askt to take part, and no others. The most renowned minister or evangelist or theological professor from any country might happen in the very meeting, but would not be askt to speak unless he was believed or known to have been led out into this sort of experience and teaching.

The first Keswick Convention, which lasted four days, was held in a large-sized building; but as the meetings became more largely attended, they were transferred to a tent. The present accomodations are equal to about 3,000, but 10,000 often attend in course of the convention.

In view of all that has been thus far written, it is of some consequence to ask and answer three questions:

1. What is the exact type of Keswick teaching?
2. What is the peculiar method of dealing with souls?
3. What are the actual results reacht?

1. *The Type of Keswick Teaching.*—This is definite, complete, and progressive. It has a definite beginning, middle, and culmination. Six successive stages may perhaps be indicated, all of them being deemed important, and in the following order:

(1) The definite and immediate abandonment of every known sin or hindrance to holy living.

(2) The abandonment and renunciation by faith of the self-life, or the life that centers in self-indulgence and self-dependence.

(3) The immediate surrender of the will in loving and complete obedience to the will of God, separation in order to consecration.

(4) The infilling of the Holy Spirit, or the claiming of the believer's share in the Spirit's pentecostal gift of power for service.

(5) The revelation of Christ as an indwelling presence in the believer's soul and daily life, and as his actual Master and Lord.

Beyond these there is always a sixth and last stage of teaching—the privileges and victories implied in this higher or deeper life, such as the rest life of faith, power over sin, passion for souls, conscious fellow-

ship with God, growing possession of promises, and prevailing prayer and intercession.

The basis of all this teaching is, as is very apparent, the conviction that the average Christian life is too often grievously destitute of real spiritual power and is essentially carnal, and that it is the duty and privilege of every child of God to enter at once into newness of life, and to walk henceforth in the power of Christ's resurrection.

1. Hence the starting-point—instant abandonment of sin and of every known weight which prevents or hinders progress. Whatever is wrong or believed to be wrong in God's sight cannot be indulged with impunity. It is held up as utterly destructive of all holy living and testimony, as unnecessary because wrong, and as making impossible even *assurance of salvation.* How can disciples lead out others into a life they have not themselves found? How can a man help a sinner to salvation unless he knows he is saved? To continue one moment in what is felt to be sin is therefore perilous not only to holiness, but to the hope of salvation itself.

2. Secondly, a deadly blow is aimed at self-life in its six forms; self-dependence, self-help, self-pleasing, self-will, self-seeking, and self-glory; in other words, a new practical *center* is sought for all the life to revolve about, and in this way a new step is taken in advance. Beyond the territory of known sin there lies another almost as dangerous, where self-indulgence is the peculiar feature. There is a large class of pleasures, amusements, occupations, which do not bear the hideous features of secret or open sin, but which all tend to give supremacy to self. In them all the real question is: What will gratify and glorify myself? For example, the pleasures of *ambition,* grasping after power and position which feed self-glory; *avarice,* heaping up riches, which is pleasing to self-indulgence; *appetite,* eating and drinking for the sake of pleasure, which ministers to self-seeking; and other forms of selfishness, such as courting human applause by intellectual preaching, or conformity to worldly maxims.

There are five or six forms of amusement that bear the distinct stamp of *this world,* whatever may be contended as to their inherent innocence; the theatre, the dance, the card-table, the horse-race, the opera, the wine-cup. These have been felt, for some reason, to hinder holiness and service; and some churches have distinctly made indulgence in them a matter of discipline. Whatever may be said of them, this is true: that wherever this deeper experience of Christ's power has been known it has been preceded or followed by their abandonment. These matters are very seldom referred to specifically at the Keswick gatherings, as the teaching concerns great general principles of holy living and serving, yet as a fact, those who attend are brought face to face with this question: how can you do anything primarily to

please yourself which does not put at risk your *pleasing God?* A high type of holiness always involves two practical rules:

(*a*) I will seek in everything to please my Master as the Lord and Sovereign of my life;

(*b*) I will seek to please my neighbor for his good unto edification.

Hence one of the remarkable features of this movement has been, for instance, the abandonment of tobacco, not because its use can be conclusively shown to be inherently sinful, nor because of any direct pressure brought to bear by speakers; but because, where used, not as a medicine, but for indulgence of a liking, it exalts self to the throne. Paul gives by the Spirit two or three great all-controlling principles to guide in doubtful indulgences, and in each case he carefully guards the principle by saying in advance, "all things are lawful for me;" but he adds in one case, "all things *edify not,* are not *expedient;*" and in the other case, "I will not be brought under the *power of any.*" Compare 1 Cor x: 23: vi: 12.

Three questions are thus to be asked after we have settled the matter of lawfulness. First, is this lawful thing *expedient?* does it advance or retard holiness? second, does it *edify*—that is, help or hinder others? and, third, does it tend to *enslave* or to *emancipate* me? A true disciple whose whole heart is set on pleasing *God* will soon settle all debatable territory on these three principles.

3. Thirdly, the surrender of the will to God in obedience. Christ must to every believer become not only Savior but *Lord* (Rom. 10 : 9, R. V.). "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3). Hundreds who accept Him as Savior from sin have no real conception of Him as the actual Master and Sovereign of the daily life. In the message to Laodicea we have a hint as to this sort of profest believers. "Behold I stand at the door and knock," etc. Here is Christ outside knocking and appealing for admission. The keys of the house are not in His hands. He is not admitted to His own house and in control. There is a definite act of opening, welcoming, and entrusting to Him the keys which mean government; but so long as one apartment in the house is voluntarily withheld from Him, He never practically assumes control. From the nature of the case it must be *all* or *none;* and every child of God knows, or will know if he searches his own heart, whether any part of his life shuts out Jesus from practical rulership. If any part of the body shrinks and shows abnormal sensitiveness under the surgeon's touch, he begins to suspect that *there* is a lurking place of disease. And whenever a disciple is especially sensitive as to any one or more forms of indulgence, or shrinks from the candid application of Scripture to any particular practice, he may know that at that point there lurks spiritual disease. On the other hand, if the hidden recesses be opened up to Christ and He be welcomed to the whole heart and whole life.

the very chambers of our previous idolatry will become the chambers of heavenly imagery and Divine communion.

4. Fourthly, *the infilling of the Spirit.*—Here is perhaps the most delicate and difficult part of this teaching. But it is well not to stop on phrases; whether we agree or not on the exact form of words, we must agree on facts, and conspicuous among the facts is this: that thousands of profest believers, like the Ephesian disciples in Acts XIX, do not practically know whether there be a Holy Ghost or not. Dr. Gordon discriminated between *sealing*, *filling*, and *anointing*. He thought the first had reference to assurance, the second to power, and the third to knowledge. The point is this: have you ever claimed and received the power of the Holy Spirit as such? He came down on the day of Pentecost and filled disciples. This was an experience quite apart from *conversion*. The upper room was filled with a hundred and twenty disciples, some of whom for years had followed Jesus. And yet now suddenly they all received a Divine gift whereby they had new apprehension of all spiritual truth, a more assured witness borne to them as children of God, and a greater power in testimony for Christ. They were somehow filled with light, and love, and life, and power; their tongues were loosed, and they spake even in new languages before unknown. Now, it may be, and doubtless is, true that this "baptism" of the Spirit was once for all, and that no further such effusion is to be expected in this age. But every disciple is entitled to claim his full share in that blessing and enter into pentecostal life and power or rather have it enter into him.

This is to be claimed by *faith* quite apart from *feeling*. Nowhere in the Word of God is feeling addrest, and for a good reason: if God made feeling an evidence or test, we should depend on it, and our confidence would vacillate as often as our feelings do. Man is complex; he is composed of body, soul, and spirit; and body and soul have much to do with spirit. Where the body is not normal, a cloud comes over the higher faculties. What we call feeling is often largely at the mercy of digestion and other physical conditions which do not affect *faith* or *choice*. The will may be as unchangingly fixt on God in sickness as health, tho the feelings vary with every change of bodily mood. "According to your faith be it unto you." If you open your heart to the Spirit's infilling and are claiming this blessing, rest on God's faithfulness. He will not fail you.

5. Fifthly, *The Revelation of Jesus Christ in the soul as an Indwelling Presence.*—This is the climax of this teaching. The supreme end of the Holy Spirit's indwelling and inworking is to manifest the personal Christ as consciously our possession and in possession of us. This is the mystery: *Christ in you.* The Spirit first takes the things of Christ and *shows them* to the believer; second, he *testifies* to Christ, and, third, he *glorifies* Christ. Note the three parts of this

work as laid down in John 14–16: Manifesting, witnessing, glorifying. He will show you Christ in all His offices and relations to you; He will make Him real to you as your actual possession; and He will clothe Him in glorious charms, so that you will gaze on Him as one enamored of His beauty and love. It is very different to have Christ revealed without you as a historic personage, and within you as experimentally and really master and Lord. This latter the Holy Spirit does, as the former the Word does.

Rev. F. B. Meyer, who is so prominently connected with the Keswick teaching, has left a special farewell word to his brethren, which we here reproduce from *The Ram's Horn.*

"I am askt to give a parting message to the beloved ministers of the Gospel and other friends with whom I have met during this my fourth and brief visit to the United States. Your country is becoming increasingly a second homeland to me, and I thank you a thousand times for your love. It is an unfeigned delight to find that the teaching of the Inner Life is becoming so widespread in its influence on this side the Atlantic. Union with Christ is His death and resurrection, the reckoning oneself dead to self the infilling of the Holy Spirit, and the Rest of Faith, Life across the Jordan in the Land of Promise, these are familiar and deeply prized truths and their wide dissemination and realization on the part of believers, together with the exposition of the Bible, as opposed to merely topical preaching, seems to me the conditions of a Revival of God's work in this land, which shall reanimate the churches, and enable them to act as the cementing bond in your vast and varied population.

"Ever your attached friend, F. B. Meyer."

THE SIEGE OF TIBET.

BY F. B. SHAW, WAKEFIELD, ENGLAND, LATE OF LEH, BRITISH TIBET.

Situated in the heart of a vast continent, guarded on the north by immense deserts and arid plateaus, shut in on the other sides by the loftiest mountains in the world, Tibet is as inaccessible as any country well could be. Small wonder that its wondrous line of snowy peaks, which glistened so strangely above the mists of the plain, and from which issued the mighty rivers upon which his crops depended, became an object of reverence and religious awe to the ancient dweller in the Indian lowlands. This reputation of the unknown has descended to modern times, when Tibet is almost the only country in the world absolutely and of a set purpose closed to Europeans, the country of the Dalai Lama, a priest-king as wonderful as any Prestor John, the country of reputed mahatmas—in a word, the country of mystery.

But Tibet has not always been the "Great Closed Land." Friar Odoric, of Pordenone, past through the country about 1325; and it is quite in keeping with the energetic character of their order that several Jesuits traveled in Tibet during the seventeenth century, but without making a permanent settlement. This was first done by

Desideri, who resided in Lhasa from 1716 to 1729. At first alone, this Jesuit was joined in 1719 by twelve Capuchin friars under Orazio della Penna. They seem to have had a very flourishing mission; but they had fallen on troublous days. Civil wars and insurrections against the Chinese having thrown the country into anarchy, the missionaries were expelled in 1760. During the last twenty years of their stay the Capuchins had been practically isolated, and with their departure the land was thoroughly closed. For one hundred years not half a dozen Europeans, none of them missionaries, succeeded in entering the country, and of these only one reached Lhasa. For one hundred years the Christian Church left Tibet to slumber into death.

To their honor be it said, the Romish Church was the first to resume attempts. In 1846 the Redemptorists Huc and Gabet penetrated to Lhasa, hoping to be allowed to settle there; but Chinese influence prevailed, and after only a few weeks' stay they were driven out of the country.

The time had now come for Protestants to take up the work, the Moravians being first in the field. But their work was in so far different from any other attempt, as, when the pioneer missionaries Heyde and Pagell left home, neither they nor the directing board had Tibet or the Tibetans in their minds. On the contrary, the new effort, prompted by the veteran Chinese missionary Gützlaff, was directed to the Mongolians. Only after failing to reach Mongolia through Russia was the attempt made to penetrate through Tibet, and only when this attempt, renewed at various places, had utterly failed, was the finger of God recognized as pointing to a settlement among Tibetan Buddhists living around the western frontier of Chinese Tibet. To this day the visitor can see in the library of the oldest station the Mongol books brought out by the pioneers. Time and space fail to relate in full the story of this mission. Suffice it to say that the missionaries decided in 1856 to settle in the Valley of Lahaul. Attempts to obtain land in the chief village failed, and the pioneers were obliged to content themselves with Kyelang, a village on the opposite side of the valley. This was again a providential leading, for it soon appeared that Kyelang was in every way more suitable than the village originally thought of. The same providence was apparent in the fact that just at that time there was in the service of the Moravian Church a man of rare linguistic talent, H. A. Jaeschke, who was willing to devote himself to the exploration of the difficult and little-known Tibetan language. The untiring energy of these three men soon made Kyelang a center of light. Not only was the Gospel preacht to the villagers at hand, but long itinerations from village to village served to make it widely known. Quickly realizing the fact that they had to do with a people possest of an alphabet and a literature of their own, they started a lithographic

MISSIONARY MAP OF TIBET. (Dotted lines indicate trade routes.)
The Scandinavian Alliance Mission has also Tibetan Missionaries in Ghoom India, in Baksadnar, Bhutan, and in Guntak, Sikkim.

printing-press, from which school-books, catechisms, hymns, tracts and Bible portions were issued in rapid succession.

In a few years another station was founded in Poo, in the Upper Sutlej Valley, close to the borders of Chinese Tibet, and on an important commercial route. But Ladak, with its capital Leh, on the upper course of the Indus, was the spot which seemed most desirable. Leh is a great center of Tibetan trade, as well as the metropolis of Western Tibetan Buddhism, and no stone was left unturned to secure a regular station there; but its ruler, the Maharajah of Kashmir, tho allowing some freedom of travel through the country, anxiously excluded resident Europeans from his territories. Not till 1885 did the Maharajah give the required permission, when Leh was immediately occupied. A new feature in the work was a fully equipped medical mission, which has proved a most useful adjunct. Its temporary cessation, owing to a series of adverse circumstances, is all the more to be regretted, as the Roman Catholics saw fit, in 1888, to start a work of their own in Leh. The visible results of the work at all stations are small, very small; but the conviction, caused by the circumstances attending the origin of the work, that the mission is where God would have it, has sustained the directing board at home and the missionaries abroad in their efforts. So far from withdrawing, the Moravians are seeking to extend their work.

An encouraging sign in answer to much prayer for Tibet is seen in the great interest now taken in this field of work. While the Moravians were for years alone, there are now about forty men and women engaged in Tibetan work. The same impulse seems to have come to many minds in various places. Miss Annie Taylor, originally attacht to the China Inland Mission, naturally demands first attention. Her work in Sining brought her into contact with the Tibetans, and she determined to try what could be done. Proceeding to Darjiling, she acquired some knowledge of the language, and then returning to China, started on her adventurous journey. She had to return, foiled of her hopes of reaching Lhasa; but the journey was not in vain. Her marvelous feat drew universal attention to the people on whose behalf it was made, and in the course of a few months the Tibetan Pioneer Mission was launched. With fourteen companions she returned to Sikkim, there to continue linguistic studies, and, if possible, to penetrate from thence into the country. In and near Darjiling she found several Swedish missionaries belonging to the Scandinavian Alliance Mission (U. S. A.) engaged in similar work.

In the meantime another worker had been made ready. Mr. and Mrs. Polhill-Turner, like Miss Taylor, belonging to the China Inland Mission, had also had Tibet laid on their hearts. When stationed at Sining they devoted what time they could to studying Tibetan, but not finding it a suitable place they removed, and after many wander-

ings settled in Sungpan in the autumn of 1891. A prolonged drought having roused the superstious fears of the Chinese, (Mr. Turner is careful to say that the Tibetans took no part), a terrible riot broke out and the missionaries were driven away. Here, again, was God's hand working wonderfully. Mr. Turner was taken away from China only that he might take the leadership of some of those who had originally joined Miss Taylor in Sikkim, but now desired to seperate themselves from her. Thus the Tibetan Mission Band was formed. Besides these workers the International Missionary Alliance (U. S. A.) in 1892, also sent men to Darjiling, to acquire the language. All these workers are new, and for this reason little could be said of the work done, even were space to allow of it.

And now let us see how the forces are disposed around the mighty mountain ramparts. Let the reader take a good map. He will find the north of Tibet to be a vast uninhabited region, where the missionary would find no work to do. Coming round to the west, the Moravians hold Tibetan districts in the higher valleys of the Indus, Sutlej, and tributary rivers. Lower down the Indus and west of the Moravians, the Scandinavians are commencing work in Baltistan. This is an important step, for it means the occupation of a district with 100,000 souls as yet untouched by regular work; Mohammedans by religion, but speaking Tibetan, and members of the Tibetan family. Toward the south, Almora is occupied by the London Society, who have devoted what time they could spare to Tibetans, and where an independent worker, Mr. Agnew, has settled. Nepal is as yet unoccupied, being closed to missionaries. The Scotch mission has long held Sikkim and devoted much time to the Tibetans; but this branch of their work is now presumably taken off their hands by the members of the various societies destined for Tibet. Bhotan is unoccupied by Protestants, but the Catholics have a work in that country. In 1854 they had obtained a footing in Tibet, were ejected four years later, and retired to Bhutan. We finally come to the east, or Chinese side, where the Catholics have several stations, but where no Protestants are working at present.

We hear, however, that Mr. Polhill-Turner has made an arrangement with J. Hudson Taylor, by which his men will form a separate group affiliated to the C. I. M., but set apart for Tibetan work. They will therefore move round to the Chinese frontier of Tibet, thus completing the ring of attacking forces. The present writer rejoices over this decision, for he is convinced that the road to Lhasa lies through China. The population is densest, the country is most fertile, political jealousies are least on that side. But the strong fortress is not to be taken at first storm, and many weary years may have to be spent in the trenches. We do not believe that a sudden dash at Lhasa is in any way advisable, inasmuch as it would probably only serve to make

the people more suspicious. Also the British Government is anxious to establish friendly relations with Tibet, from which the missionaries must ultimately derive benefit. A recently publisht report on the matter shows how difficult this is, and it would be a matter of regret if the missionaries should by any hasty action delay the desired event. The advance will be gradual, the whole country being occupied, and every outpost having a support to fall back upon. This may, probably will, be slow work; but nothing else can be expected. Tibetan Buddhism, however grotesque it may seem to us, has a firm hold on the people, and stands ready for battle. Let us, therefore, while thanking God for the work already done, and the great accession of workers, not imagine that the difficulties are past. God *may* be preparing another Jericho; but we must be prepared for much toil before the power of Dalai Lamas is broken.

Any enumeration of the forces arrayed against Tibet would, however, be incomplete without a mention of the Tibet Prayer Union. Originally launched in connection with the Moravian work, it has grown so as to demand a separate existence; and it now consists of a union of those interested in Tibet, being independent of and above every society. The workers in the field expect great things from this union, for when Tibet falls, it will be in answer to prayer. There is no missionary who does not feel himself strengthened by its existence and quiet work. We can only wish that all who desire the good of Tibet—and we are persuaded that very many are regular in their supplications for that country—would definitely join the union, and so enroll themselves personally in one of the regiments—and by no means the least important—detailed for the siege of Tibet.

Note 1.—The latest books on our subject are (1) "Working and Waiting for Tibet," Moravian Publication Office, Fetter Lane, London, E. C., and Bethlehem, Pa., 1891; (2) "The Great Closed Land," by A. W. Marsten. Partridge & Co., London, 1893.

Note 2.—The secretaries of the Tibet Prayer Union are: Messrs. Ford and Ashton, Warington Street, Ashton-under-Lyne, England.

Note 3.—There being some confusion as regards the spelling of certain common names, the following may be of interest: (1) The orthography "Tibet" seems to be the best, the form "Thibet" having no sufficient authority. The name is of doubtful origin, being certainly not Tibetan. (2) The form "Lhasa" would seem to be best, as corresponding most closely in letters and pronunciation with the Tibetan "lha-sa"=abode of the deity. (3) The form "lama" (Tib-"bla-ma," with mute b) is the only correct rendering; the use of the word "llama" rests on confusion with the South American quadruped, which may claim to be allowed the exclusive use of its own name.

CHINA — PAST, PRESENT AND FUTURE.

BY REV. WILLIAM ASHMORE, D. D., SWATOW, CHINA.

Some people in China are sanguine of great and immediate advancement. They consider that China has now discovered her need and that, therefore, impelled by the sturdy, practical common sense of her people, she will lose no time in giving effect to her more enlightened views, and will take her place in the great procession of the nations.

Others have no such expectations. They consider China to be like the sluggard of holy writ, disturbed in its sleep of ages, it has merely rolled over—and merely says: "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Her administrative heads are stupefied with conservatism, and will not change without still more violent convulsions! And so, after this little spurt of reform has spent itself, things will all fall back into the old ruts, according to the litany of Chinese politics, "As it was in the beginning, is now, and ever shall be."

Each of these views has much which may be said in its favor, therefore a more correct answer to the question may be arrived at by taking some items on both sides into the account. It becomes a case of general average.

I. The first point to be noted in the consideration of the question as to whether China will now become progressive is contained in the affirmation that *she has advanced immensely already.* This fact is beyond dispute. One who notes the growth of a tree, by the week or the month, will not discover much progress, but by making the observation extend over an interval of several years, he will find that there has been an immense advance. In order to apprehend the progress which China has made, we need to go back and note the state of things before the first war with England, in 1842.

At that time Chinese statesmen knew nothing of the West. Their ignorance was dense. They knew nothing, and they cared nothing. None of them ever went West. To find a Chinaman who had been to London or New York was at once to give him a new designation. "Boston Jack" and "London Tom" were so called because one had been to Boston and the other to London. Of intercourse with Western people, there was none whatever. Europeans and Americans were not wanted, and were not allowed the freedom of the soil anywhere in China. The only place allowed them was that small patch of ground along the river front of Canton, known as "The Thirteen Houses," so called because there were that many dwellings and warehouses there to be occupied by foreigners of all nationalities alike. Then there was a garden plot for common use, in which they all had to get their airing and exercise, under the greatest limitation and restraint. If they ventured outside of their "jail-bounds," they were liable to be mobbed and stoned. Inside of the gate of the city no man could go. If he attempted it, he riskt his life. They could also take a little run down the river, for a dozen miles, to Whampoa, where the ships anchored. That comprised their privileges in China.

The estimate placed on foreigners by the Chinese was contemptuous to the last degree. They were spoken of as "barbarians," "red-headed devils," who had come to China to beg the privilege of supplying themselves with tea, and who were, as a very great favor, permit-

ted to bask under the imperial smile. China was to them the Central Kingdom. All other countries were on the outskirts, and were reckoned as the mere rind of civilization. When dealing with them officially, the mandarins deputed only low-class subordinates, but little above the grade of constables, to "instruct the ignorant barbarians how to demean themselves." Then the most arrogant, haughty, supercilious and utterly unbearable manner was always assumed. Even Lord Napier, when sent out to negotiate a better understanding, was addrest as "a barbarian"—he was called "the barbarian eye" in all official communications—he was snubbed and insulted and treated with an infinite disdain. An attempt to get the Viceroy to use more courteous language only called out a scornful laugh and another kick. England herself was called "a tribute bearer," and was regarded as a distant dependency of China, along with Siam and Tibet, and the regions occupied by wild tribes on the frontier.

The Chinese, then, had no steamers, no sailing ships, no telegraph, no railroads, no ambassadors at their capital, no open ports except Canton, no foreign consuls recognized, nobody to represent them at foreign courts, no books or papers that told them anything about foreign nations, no foreign improvement of any kind; their trade was all done in the old-fashioned junks; their men-of-war were all small and contemptible junks, but little better than their merchantmen, each one armed with several old smooth-bore cannon, full of blisters in the casting, and almost as dangerous to those who stood behind them as to those who were in front. Their rabbles of militia, without drill, and without organization worthy of the name, still practised with bows and arrows and old matchlocks, and thought to scare their enemy by the flaunting of flags, the banging of gongs, noisy vociferation, and fierce paintings of tiger-heads on their wooden shields. China was a thousand years behind the rest of the world, and, at that time, there was not the least sign that a change would ever come. Would China ever come to recognize the nations, the West, as equals? Never! Would her viceroys ever adopt terms of equality with foreign consuls? Never! Would China ever have any use for Western science and Western improvements? Never! Would the supremely august and "Solitary one" in Peking ever admit foreign embassadors to his presence? Never! Never! Let the heavens fall first. Would there come a time when foreigners would have the free range of the empire? Never! Would the proud, stiff-necked, conceited and supercilious mandarins ever be found imploring foreign aid to keep them in resources to run their ship of state? Never! Would China ever be found sending her most renowned statesmen to carry the respects of his imperial majesty to those despised and so-called tributaries of the West? Never—so long as the world stands! Yet all this, and far more, has come to pass.

China began to go to school in 1842. She has had several special semesters since. She has been in the public school of the nations and has had private tutors of her own. It is a course of rough discipline that she has gone through. She has rebelled and kickt at the teachers, but her stiff-necked mandarins have had to yield to the power of Solomon's celebrated mortar-and-pestel treatment. Braying in the mortar has done them good. They have not got there yet, but they are on the way, and will "fetch up" by and by.

Now, look at some of the changes that have taken place. That offensive expression, "barbarian," has been knocked out of all official documents, consuls are the equals of viceroys, ministers plenipotentiary reside at the imperial capital; the Chinese have reorganized their army; they have reconstructed their navy; they have rebuilt their forts; they have remodeled their whole commercial marine. The old junks of such enormous size, that used to run to Batavia and Singapore and Siam, are all gone. They were crowded out by sailing ships, and now the sailing ships have been crowded out by steamers, and the Chinese own steamer-fleets of their own; they have iron-clads and torpedo boats, and arsenals, and huge dry docks of their own. They have the most reliable part of their revenue collected for them by foreigners; they have telegraphs and railroads. They have started great foundries of their own; they have started silk filature establishments, and cotton-mills. They now have banks of their own and insurance offices. Once they did all their business in the West through foreign houses in Hong Kong and Shanghai; now they have their own agents in London, Berlin, New York and San Francisco. Instead of a stray sailor called "Boston Jack" or "London Tom" they now have able and wealthy business men of their own—men who have become millionaires in the West, and who compel the respect of the whole commercial world. All this is progress. Certainly the tree has grown, if it has been imperceptibly.

II. In the next place it must be noted that these advances make other advances necessary—advances so great, that all that has been before will be thrown in the shade! There is an immense amount of seed sown ready to spring up; there are vast potencies at work to produce more changes; there is a logic of progress which is bound to assert itself. One of a kind begets another of the same kind; two different kinds make a demand for a third kind. One successful cotton-mill means two cotton-mills, and two mills means three mills. One telegraph wire means another wire. Twenty miles of railroad means a hundred miles, and a hundred miles means a thousand in the future. A short road from Tientsin to Peking, less than a hundred miles, means a long road from Peking to Hankow, six hundred and fifty miles, and a road from Peking to Hankow, means an extension to Canton, five hundred miles more—and eleven hundred

and fifty miles of main trunk lines means innumerable branch lines, and all that means radical change, industrial revolution, and continual progress.

The most significant indication of progress is the altered attitude of the Chinese science to all things Western. The change of sentiment is not complete, but it is going on, and will continue to go on, till Western ideas will permeate and dominate future Chinese civilization. The most important bureau in Peking to-day is the one which has to do with foreign affairs. Powerful viceroys, like Li Hung Chang and Chang Chi Tung, have English-speaking linguists attached to their yamen. Forty years ago such a thing would have been pronounced impossible; they have English books translated and laid before them; they have daily newspapers started—a marvel of progress; they have schools for teaching Western science. The emperor has actually issued an edict commending to his people the adoption of such Western improvements as the Chinese may deem advantageous. This is an astonishing stride. It does not say so, but it does mean that China, officially, is getting ready to declare a break with the old. It is slipping the anchor and letting the ship drift into the Western gulf-stream.

Then, too, China is being affected powerfully by her emigrants who have gone abroad—have become inoculated with various Western ideas, and have come back to let them germinate. Furthermore, a score of open ports have become luminous and radiating centres. Tens and hundreds of thousands of her people, at these places, are getting their eyes opened. Persons at home can hardly conceive of the change of attitude in the minds of the common people that is now beginning to take place in consequence of the events of the last few years. They have seen the energy and efficiency of the western man; they have seen their own mandarins quail before him. The glamor of superiority, which surrounded these mandarins and literati in their estimations, has begun to fade as a rainbow fades. When John the Baptist came, men mused and "were in expectation." A state of "expectation" is the soil out of which changes sprout. Without exaggeration we may say that, up and down the coast of China, millions of people are "in expectation" of something. So all that enters into the preparation. Not only are they expecting something, but they are longing for something. Things can hardly be worse, they think, and they may be better.

III. It will appear then that the real question is not whether China has progrest or will progress, but it is, *at what rate will China now progress?* This will call for a reestimate of the forces at work—those holding back and those impelling forward, and their mutual pullings and haulings with each other.

The former come first. Originally they had the entire field;

adversely to them nobody dared to peep or to chirp. Conservatives they are called, but obstructionists and dead weights is what they really are. The China "Mission Hand Book" gives the number of leading mandarins—that is, of high grade mandarins—at a few over ten thousand. This does not include the large retinue connected with the imperial household; then there are the literati, attending examination still, about six hundred thousand; then there is the large roll of past literati, the number of which it is difficult to ascertain, and certain of the gentry, so-called, with them, who cannot be less than a million. At the outset all of these classes were of one mind and of one instinct to oppose foreign ideas. They included the educated brains of China; they represented all the power and all the prestige of the nation; they were bent on resisting foreign encroachment, in maintaining the complete isolation of China, and the conservation unmixt of their ancestral inheritance of civilization. The mass of them hated the foreigner, and were ready to drive him out into the sea.

Out of this immense class began to be born, little by little, the new class—the men of progressive ideas, the men who discovered quicker than others that China was kicking against the pricks. They have been growing, little by little, since the first war with England. For a generation they were but few, without communication or conference with each other. Some high statesmen were in this class; they stood where they were compelled to see the truth. But they were not assertive, nor were they at all agreed in the extent of the innovation they would sanction. They took to improved military and naval arrangements first, and yielded to other demands slowly and reluctantly. They still considered China able to dictate her own course. While some of them saw the real advantages of Western methods, and what an immense boom their introduction would be to China as a nation—others of them advocated a limited adoption of Western appliances, chiefly on the principle of fighting fire with fire; they would beat the foreigner by resorting to his own weapons. Small at first, this class has now become large and influential. Great statesmen are now enrolled among them; the influence of traveled Chinese is on their side; foreign diplomacy is on their side; the wars of China have all been on their side; and the whole drift of the generation is on their side.

Of course, there is friction and collision, and that is what is the matter with China just now. She is a divided house. The conservatives are powerful, and bigoted, and desperate—they cling as for dear life to all the features of the old system of administration and emolument. But the others are becoming powerful too, and are resolute, and are coming into touch with each other. Two civilizations are struggling in the womb of China. The second one is Jacob, the

Supplanter. First, it is one that is likely to claim the portion of the first-born, and then it is the other. Jacob will start his Reform Society and appear about to lead the host. Then, all at once, his Reform Society will be knocked to pieces by the red and hairy hand of Esau.

Let no one despair of the outcome. It will be Jacob and not Esau that will win at the end. But it may take more time than we pushing Western people are willing to allow. The rate of progression may be slow and tedious. At the same time we are cheered with the hope that, in the Providence of God, events may be accelerated. It may be peaceably, and it may be with commotion and upheaval, but the consummation is surely coming. Conservatism may show its power to humiliate Li Hung Chang after all the honor heapt upon him, but that power is being exhausted with every blow it strikes. It may never be possible to do as bold a thing again.

In addition to all this, allowance must be made for inherent difficulties, which lie in the way of radical and rapid changes in China, even when pusht by willing and unfettered hands. These arise from the crystallized form of society—the time and labor required to move such immense masses of human beings into new lines of thought and action. But into that large subject we cannot enter here.

IV. When it comes to missionary aspects of the question, as to whether China will become progressive, we appeal to *a comparison of the present status with that of the past.* We look back to a time when Robert Morrison was the only missionary to China. Then he had to dodge about the foreign settlement at Canton to escape observation. Now Robert Morrison and his wife have become twenty-five hundred strong, and he is the most ubiquitous person of the foreigners in the whole empire. Once Leang-A-Fa was the only convert. Now Leang-A-Fa has become seventy thousand strong, and is the growing class of China—he is the man of the future—the coming Chinaman. Others will decrease, but he will increase. Like Abraham, he will become the father of multitudes—those of his countrymen who will come to believe with him, will be like the stars for numbers. Once the Chinese teacher who helpt Dr. Morrison translate the Scripture, had to carry the manuscript concealed under his jacket, to avoid arrest. Now Bible Societies and Tract Societies occupy central points in their great cities and send out their printed pages, by the million, every year for the healing of the nation. Native churches are springing up by the thousand, and native speakers by the thousand. In her pristine state China had no public speakers. Among the incidental things being done by missions for China, is the raising up of a class of men trained to address crowds of people. In course of time, other classes of men than preachers will catch the spirit and learn the art—then a new dynamic element will enter into social and political life.

Not to prolong the subject, just rest the inquiry on two things. Contrast two events in missionary history. In the one the translator, spoken of, appears slipping into the back door of Robert Morrison's dwelling with his contraband manuscript hid away in his clothes; in the other, a deputation of missionaries, headed by a foreign ambassador, marches into the imperial precincts to present a copy of the whole Bible to the Empress Dowager, who accepts it with pleasure and appreciation, while the servants of the Emperor are seen at the book stalls buying copies for themselves. The stride from the little alley in Canton to the palace in Peking is tremendous. Then again, who, of all the missionaries of thirty years ago, familiar with the disdainful manner of even the yamen lackeys, could then have dreamt that the greatest statesman of China would be receiving a deputation of missionary supporters in New York City, and should there put in writing an expression of his estimate of the value of their labors, and pay them an imperial compliment for their moral and personal worth. And yet that, too, has come to pass. Let no one say that missionary work in China does not move. If all this be not progress, then what is progress?

China has been called a hard field. And such in truth it has been, partly because of the intense materialism of its Confucian ethics, partly because of blind and slavish subservience to antiquity, and partly because its people have been trained for ages to think in bulk. But a freshet has come, the ice is beginning to crack and to break. The world has seen great ingatherings of disciples at many times and in many places, but in our humble opinion, these may all fall short of what may take place in China when the veil of ancestralism shall be torn away from the eyes of her myriad myriads of people.

THE WOMEN OF CHINA—HEATHEN AND CHRISTIAN.

BY MRS. GEORGE S. HAYS.

To understand a woman—Chinese or American—one must have some knowledge of her home, her family cares, and her habits of thought. A typical Chinese family consists of the father and mother-in-law, two or three sons and their wives and several grandchildren, all living in rooms opening upon the same high-walled court-yard, and sharing the same kitchen.

The father and sons work for and contribute to the common purse, and so strict are their ideas of impartiality, or rather so jealous is each member of the family of the others, that a husband may not take even of the money he himself has earned to buy a present for his own wife,

without buying one equally valuable for each of his sisters-in-law. The Chinaman has ways and means, however, of evading almost every law or custom, and the fond husband buys a handsome gown and sends it and his wife for a few days to her maternal home. From there she will return triumphantly displaying her gown as a present from *her mother*.

In the home the mother-in-law is usually—but not always—the head. Sometimes a daughter-in-law of unusually bright mind or vicious temper rules the whole household. The quickest way a daughter-in-law possesses by which to bring her mother-in-law to subjection is threatening suicide. If a woman kills herself her spirit is supposed to return to haunt the mother-in-law, but worse than this to the practical mind of the Chinaman, her living relatives will gather and by demanding a costly funeral, will plunge the whole family into heavy debt that they will be unable to pay for years.

Imagine the situation in a Chinese home, and it becomes at once apparent that peace and happiness can not reign continually. On the one hand is the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, and untrained in housework and sewing. She is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors are all total strangers. She is miserably homesick; she gets wretchedly tired doing all sorts of unaccustomed work; she is criticised, laughed at, or reviled for her stupidity or her indolence.

On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of her mother-in-law; she is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife; she expects to take life easily in her old age. Instead of this she discovers that her new daughter-in-law is saucy, careless and wasteful, if not actually thievish; she is above all taking the place in her beloved son's affections which the mother has always held.

Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at a moment's notice, and each mother ready to take her own child's part to the bitter end, it is often "confusion worse confounded."

It is well in such a household if there be one at the head who can command obedience and at least a semblance of peace. As the daughters-in-law grow older and wiser, as they bear sons to add luster to the family name, and as the various elements of the family become accustomed to each other, terrific outbursts of temper and violent chastisements by the mother-in-law become less frequent.

There are, of course, some cases where the mother-in-law and her son's wife live together in loving harmony, but these are, unfortunately, rare exceptions.

The saddest and most hopeless lot in China is that of the "nourished daughter-in-law;" the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parents' death or extreme poverty. Her mother-in-law resents this most vehemently. Why should *she* be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually over-worked, reviled, beaten and sometimes half-starved and driven to sleep with the dogs in her new home. If the mother-in-law goes too far, however, resource may be had to a curious mob-law, as far as I know, only practist by the women of China.

Not long ago an orphan girl was sent to live with her mother-in-law who had already one daughter-in-law living with her. The child's betrothed husband was an industrious business man a good many years older than herself. He was seldom at home, and even when there, as it was not good form for him to take any notice of his little bride before marriage, he knew nothing of how she was treated. Altho the girl was a gentle, modest child, afraid to say or do anything contrary to her mother-in-law's wishes, she was most cruelly treated. When she was thirteen years old, she inadvertently did something to offend her mother and sister-in-law, and the two women, working themselves into a fiendish rage, killed her with scissors, cutting her flesh horribly and slitting her tongue, but leaving no mark upon her face. When she was dead they carefully drest her in her best garments, and, according to custom, were obliged to send word of her death to her aunt, her only living relative. This aunt was a desperate character, a beggar-woman who could hope or fear nothing from the magistrates, as she had not enough money to make it worth an official's while to pay any attention to her case. She obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death, did not escape so easily. In this case the murderess was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stript her of her clothing and prickt and jagged her furiously. Then they dragged her over the stones the whole length of the street two or three

times, and finally left her, after pushing a quantity of briars and small thornes into her flesh. She was carried home by her friends more dead than alive. "No one in that village has dared to kill her daughter-in-law since that time," was the significant conclusion given by the Christian woman telling me the story.

It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. The word translated "nourishing" can also be rendered "kindle," as in "kindle a fire," and is most expressive in connection with the working-up of anger. It was once my unfortunate experience to see my nurse-maid, "nourish" or "kindle" wrath. One day, after having a quarrel with the washerman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings. In this state, which lasted about forty hours, she threw herself about violently, and talkt deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I lean toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possest of demons." I am glad to state that by the aid of those mustard plasters, I exorcised the demons, and better yet, that they have never dared to return to that woman!

She came legitimately by her temper. She often told me of her grandfather, who had a long wished for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, "aren't you happy! aren't you happy!" After repeatedly replying in the affirmative, the old lady finally becoming irritated answered emphaticallly, "No, I am not happy." Whereupon the old man "nourished wrath," refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

Women who claim to be possest of a "fox or a wolf god," are much feared and reverenced by the Chinese. I once askt an intelligent Christian woman, Su May, whether she had ever known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possest of a "fox god." When a pupil in one of our Christian schools, she had been allowed by the matron—who had not yet given up all her heathen superstitions—to witness the attempted healing of a very sick child by a woman possest of a "fox god."

Several of the school-girls stole into the room while the woman mumbled her incantations—intelligible only to herself—and it was not long before she turned angrily to the matron, and declaring that

her god could do nothing in the presence of those believing the "Jesus doctrine," gave up the case and went away. She afterwards bitterly reproacht the woman who had conducted her to the school, saying, "you should not have taken me there. Don't you know I have nothing to do with people holding their belief?" She declared that the child would surely die, as she was the run-away soul of a little nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of this prophecy.

After Su May left school, her father took her for a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl, who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possest of a "fox god." She entered the room in a gliding serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women, she sought to avoid notice, but Su May said to her at once, "you are possest of a "fox god, aren't you?"

"Dreadful!" the woman gaspt, "How do you know? No one told you about me, for I have been watching you."

"I have a way of recognizing you," answered Su May, "but I won't tell you my way."

"Are you possest with a god also?" askt the woman.

"Yes," answered Su May, "I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you."

"My god has gone to Shanghai," confusedly answered the woman, slinking out of the room as rapidly as possible.

Another woman of this kind was for a time in Mrs. Nevius' sewing class, but she declared she could not prophesy before the Christian school-girls. The most striking part of Su May's story was her statement that all the possest women of whom she had known or heard, confest at once on hearing the name of Jesus, that "He is true. He is the Son of the true God." And while others around might mock and jeer at the preaching of the Gospel, they either listened with respectful attention, or evaded it entirely.

The women who claim a "wolf god" are of a fierce nature, advising more cruel methods of averting misfortune or curing the sick than those who are under the guidance of a "fox god." A petty mandarin living near Chepoo, having two wives, had the great misfortune to have no children. In great discontent with this state of affairs, he sent for a woman possest of a "wolf god," and askt her to tell him

the reason for his ill-fortune. She was a total stranger to him and to both of his wives, so it could not have been an old grudge or wish for revenge that influenced her demands. She told him he would never have good luck as long as he kept his second wife; that she must not be divorced, but killed. The head wife was in real sorrow at this verdict and begged the mandarin to spare the unfortunate woman's life, but he remained determined to follow the "wolf god's" advice. Stripping the heavy wadded garments from his second wife (with whom, as far as known, he had had no previous quarrel) he drove her out into the bitter cold, where she was soon frozen to death.

The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshiping daily at a private shrine in the home, fasting, praying and endeavoring by good works to lay up for themselves a reward in the future world. In the eastern part of Shantung Province this was not the case. The women as a rule never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard workt, improperly nourished, easily distracted and excited by the little details of daily life, they seem to give little, if any, thought to their future after death. It is commonly believed that a woman will change at death into a pig—considered the filthiest of animals—to atone for the sins committed during her lifetime, such as polluting pure water, wasting food, cutting cloth, reviling her husband, worrying her mother-in-law, etc. From a pig to a woman, a woman to a pig, the dreary transmigration goes on forever. Others believe in total annihilation, but most women dismiss the question of a future life by a careless "who knows?" or by the sad statement, "I fear no future suffering. My lot cannot possibly be worse in the world to come than it is in this life."

This picture of heathen womanhood would be misleadingly dark and gloomy if all bright coloring be omitted. It is indeed a black and bitter life, even among heathen homes that get no ray of light occasionally. Hunger satisfied, tho with coarsest food, a refreshing breeze after a hot day, warmth in winter, a shelter and rest at night, the doubtful joy of having overcome an adversary in a reviling match, or, the relief of escaping with whole bones from a fierce quarrel, make a lining to the black cloud of life, which, if not silver, is at least lighter than the prevailing hue.

But we may certainly call bright silver the joyous smile of an innocent child, the true love which children give to and receive from their mother, vigorous health with few nerves, and the natural love of life, which is the portion of all God's creatures. Add to this an apathetic disposition, an astonishing lack of envy of those in better circumstances, and the fact that a quarrel, which would drive an American woman into a long siege of nervous prostration, is but

meat and drink to the ordinary Chinese woman, and one has a clearer insight into their lives.

Many deeds of unselfish and even heroic kindness are performed in heathen homes, of which the world hears nothing. In no other land are daughters more carefully guarded from impurity of action—tho purity of thought or word is considered unimportant. Altho the children do not render the cheerful obedience which Christianity demands, yet the care and protection of infirm and aged parents is a rule rarely departed from.

But notwithstanding all these ameliorating circumstances, it is with a feeling of distinct relief that one leaves a heathen home, too often filled with a "darkness that can be felt," and enters the home of a Christian. In this connection a story which I have already told in *The Independent*, is so apt, that perhaps it is worth repeating. After a morning spent with a Chinese woman, she interrupted my Gospel message with the question, "Is your mother-in-law living?" "No," I answered. "Does your husband get druuk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied. "He has never struck me a blow in his life." It took her several moments to become convinced of this astonishing fact, and then she turned to me saying impressively, "You have been talking to me of heaven and hell in the world to come. Your life *now* and mine are as heaven and hell."

Those who have seen the changed lives and happy homes of many Chinese women, can testify gladly that nothing but Christianity could perform such miracles. One of the strongest proofs a Christian Chinese woman can make of her sincerity is in unbinding her own or her daughter's feet. In Shantung, with the exception of a few slaves or prostitutes and manchus, all women—whatever their condition of life—bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule, and evil insinuations of every one she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and anti-footbinding societies, or rather to the influence of Christianity.

An old, Godly elder, in the church at Chefoo, who's Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in his slow, gentle manner. "She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian, all is changed. Why now she hasn't *even a disposition* left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."

POLYGAMOUS APPPICANTS.—I.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

Toward the close of the year 1894 the church session in Seoul, Korea, had its attention called to certain concrete cases, which raised the question of the status of men with plural wives in relation to church membership. It was not until a year later, however, that any of the members of our mission dreamed that in our copies of "What is Presbyterian Law," tuckt away under the irrelevant heading of "Who are forbidden to marry," was a statement of the special legislation of the General Assembly of 1875, which forbade the admission of men in such relations.

The problem was brought to the attention of the Presbyterian Council, which met about that time, and they were askt to legislate upon the subject. In the debate which followed, it soon became evident that we had upon our hands a question which could not be settled upon the spur of the moment. So its consideration was postponed for one year. From the account of the debate upon this subject at the London Missionary Conference of 1888, I observed that most of the missionaries from Africa favored exclusion, while quite the reverse was true of most of those from China. I was perplexed and wondered if it might not be true that the social conditions which attended the unhappy practice, might not be different in the different countries.

The first of July arrived, and still no light; then in desperation I decided to appeal to missionaries upon older fields for their advice. A circular letter was prepared and sent to some sixty representative missionaries of various denominations in Japan, China, and India.* So far as I am aware, no such data has ever before been gathered on what is perhaps the most intricate of all mission problems.

The circular letter was as follows:

SEOUL, KOREA, July 1, 1895.

My dear brother in Christ:—I feel compunctious for taking the time of one, busy with missionary work, to answer my questions. But my justification, I think, will be found in the facts as I state them.

The missions in Korea are new missions, and in certain matters need the experience of older missions and missionaries to help them in reaching right conclusions. The three Presbyterian missions working in this country are united in a "Council." At the last annual meeting of the council, the question of the

* They were for the most part people whom I had seen personally at the Shanghai Conference in 1890, and at meetings of the highest ecclesiastical courts of the Congregational and Reformed bodies of Japan, in 1889.

admission to church membership of men with plural wives came up for settlement. I need not tell you that we found it a very complicated and perplexing question. After an evening of discussion, in which were developt nearly as many opinions as there were missionaries present, it was voted to lay the whole question upon the table for one year, in the hope that we could get more light upon the subject. It is in the interest of "more light," that I am writing to you. Of course, it is clear that the adopting of such marriage relations after entering the church cannot be allowed; and the Scriptures seem to imply that a man having once entered into such relations, altho living with only one wife, may not hold ecclesiastical office. But there are other questions for which the answers are more difficult. Allow me to state them.

I. In case a man with plural wives applies for baptism, should he be kept outside the church as a "perpetual catechumen?"

II. Or still retaining his wives, should he be allowed to enter the church; and under what conditions, if any?

III. Or again, should he be required to put away all but one wife?

(a) If so, should the one retained be invariably the first wife, to whom he was married in childhood by his parents, or the wife by whom he has had children; or again, should he be allowed to choose one from the number of first wife and second wives, or concubines?

(b) And should the wife, or wives sent away, be still supported or absolutely divorced? If divorced, what shall be done with the children, if such exist?

IV. Also, what shall be done with a female applicant, in such relations, especially one whose husband refuses to give her up?

In answer to the above, will you kindly tell me (a) what is the rule of practice of your mission in dealing with such cases; and (b) what is your own opinion with regard to the same?

As the council will meet in October, may I request an early reply. Thanking you in advance, I am,

Yours in the work, D. L. Gifford.

Replies Recommending Exclusion.

Japan.—*Rt. Rev. Bishop E. Bickersteth* (English Church Mission), Tokio, quotes the action of the Anglican Bishops: "(1) That in no case shall a man be admitted to baptism who has more than one wife. (2) That a woman being one among several wives, should not be regarded as a ban to her baptism."

Rev. M. L. Gordon, D.D. (American Board), Doshisha College, would require such a man to give up all but the *first* wife. He should support the divorced wife and children, *if possible.* "But the wife should be put away with a lump sum and pecuniary relations severed, otherwise temptation and fall may follow." The rule of Congregational Church ("largely in the hands of the Japanese") requires separation.

Rev. J. B. Ayres (N. Presbyterian), Yamaguchi. "Should think we might rightly insist on no church member having more than one wife; but let him have his option in chosing that one, and leave it to each one to settle in advance the support of those who have been dependent upon him."

Rev. J. L. Atkinson (American Board), Kobe. "I should incline

to leave the choice and decision to the man himself. I could never baptize a man who insisted on bringing his heathenism into the church. . . . The whole Christian scheme is hard for the heathen and the natural man, and it would hardly help matters by making one or two or more things easier. See the Sabbath in Roman Catholic countries. . . . I should suppose that any man who has any heart or enlightenment at all, would provide for those who may have been his partners in (unwitting) violation of God's law. If a man would not do this to the best of his ability, I should doubt his conversion."

Rev. J. B. Porter (N. Presbyterian), Kanizawa.

The question of plurality of wives has never been a seriously practical question in the Christian Church in Japan, as it seems to be with you, because in this country a man cannot legally have more than one wife at the same time.* Many men have concubines; but no one would be admitted to church membership, as long as it is known that he kept a concubine. I have heard of instances where a man became a Christian who had a concubine with children, whereas his legal wife had none. He had the option of putting away his wife by divorce and retaining the mother of his children as his wife. Or, if this were not practicable, he was required to care for the children and support their mother until he could find a home for her. In other cases I have heard of Christian men securing a proper husband for a former concubine. But in no case have I ever heard of either plural marriage or concubinage recognized in the Church, even temporarily. Therefore, in answer to your questions, I would say that no one should be admitted to membership in the Christian Church, until he has put away all but one of his wives. Each case should be decided on its merits, as to which wife should be retained,—sometimes the mother of children, or, perhaps, the one best loved. Certainly a man should be responsible for the support of children he has brought into the world, and the mother also as long as she is in a dependent condition; but if she is not retained as wife, she should be divorced. Your fourth question 'a female applicant in such relations, especially one whose husband refuses to give her up,' is to my mind the most difficult of solution. But I think in such a case I should decline to baptize her, until her marriage relations were changed. It seems to me vastly important that the Church of Christ should make no compromises in the questions of family and social purity. The only way that the Church can lift up the nations from the filth of heathenism is by occupying the lofty plane of Gospel purity. If we yield in any particular to heathen marriage customs, there is danger that the camel whose nose has come in, may next get in its whole body.

China.—*Rev. J. Bates* (C. M. S.), Ningpo: "They (polygamists) are only regarded as catechumens."

Rev. T. Barclay (Eng. Presbyterian), Tai-wan, Formosa: "We have no standing for any but simple membership. Others are just counted as hearers."

Rev. W. Gould (Can. Pres.), Tamsui, Formosa: "They are welcome

* At the recent meeting of the Synod of the United Church of Christ in Japan (Presbyterian), there was a motion to overture the Government to enforce the law of single marriage more rigidly. But, as it was deemed inexpedient to take action, the matter was finally dropt.

to come and hear the Gospel, apart from that no standing is granted. But here they are comparatively few, and, so far as I can learn, none have askt for baptism or any church standing."

Rev. J. N. B. Smith (N. Pres.), Ningpo. No experience. Should separate from all but one wife. "He should be allowed to choose the one whom he loves and who by temperament and inclination is best fitted to be his true helpmeet, seeing that in his first marriage he presumably had no choice." The first wife, or woman recognized by her husband as lawful wife, is not living in sin, and is eligible to church membership. Others to be legally separated and supported. "They should be treated as he would treat his own sisters."

Rev. W. M. Hayes (N. Pres.), Presbyterian College, Tungchow. Thinks if the man will not live with his first wife alone and will not make provision for secondary wives and their children, would not admit him. "At the same time I would tell him that I could not afford to be lord over another's conscience, and that, while conscientiously I could not do otherwise, my action did not necessarily debar him from an entrance into the Kingdom. I would urge him to be faithful, to study God's Word more and more, to pray for light, and then leave the result with God. To give up his secondary wives may, as you know, be giving them in their weakness over to ruin, and unless they can be provided for safely, I would be very cautious about urging such a man to join the Church, while I would urge him to identify himself with the Christians."

Rev. C. Hartwell (American Board), Foochow, refers to the occasion in the fifties, when Dr. Anderson and Dr. A. C. Thompson, of the American Board, visited their missions in India.

After discussion there, the opinion was adopted that bigamists and polygamists should be required to cohabit with but one wife in order to be received to the Church, but that he should be required to support the other or others who had lived with him, unless they saw fit to marry other persons and relieve him of this duty. I have known of cases where second wives have married other men, both for their own and their first husband's benefit. As to the children, of course, the father is responsible for their support and for the best arrangements for their training and education. I do not think a cast-iron rule can be made in respect to the arrangements for the children, when a concubine is discarded. In case of her marriage it seems possible that in some cases her children might follow their mother. In others, perhaps, she would better leave them. The good of the children is, of course, the thing to be sought in all arrangements for them. As to receiving a concubine into the church, my idea would be first to see if some arrangement could not be made for her to get a proper husband. Get her mind right on this subject and see if the thing cannot be brought about. It will be hard sometimes for such a woman to be willing to take a poor man for a husband, when she has been the concubine of a richer man. But let grace have its perfect work. In respect to always taking the first wife, this is the only wife according to Chinese law. The children of others all have to call the first wife 'mother,' and their own mothers only 'elder sisters.' . . . Notwithstanding all the difficulties, I do not think a man should be received to the Church who persists

in cohabiting with more than one wife. People's feelings and opinions may not all coincide with this view, but I regard the method indicated as the least of all the evils.

Rev. David Hill (Eng. Wesleyan), Hankow. Rule of Wesleyan Missionary Society is that no man with more than one wife can be admitted to the Church. Must put away all but first wife and support the others until they are "honorably and properly married to a suitable husband." Is bound to support the children. No concubine would be admitted. Legislating for the majority, he thinks the rule practicable and just.

Rev. A. Foster (London Mission), Hankow.

In China, a man can have only one *wife* and to *marry* a second in the life of first, is a crime. . . . In addition to his "wife," a Chinaman often has a number of women attacht to him in various degrees of loose relationship, some of whom we foreigners call "secondary wives" and "concubines," but there is in Chinese law no distinction between these miscellaneous women, such as we make, tho, of course, there is a distinction between the "concubine" and a "prostitute." . . . Here is another (point) showing, as I think, the impossibility of drawing a line by which *converts from heathenism* are to be allowed to keep their extra women and *Christians* are to be forbidden to make such alliances. A Christian takes a "secondary wife" and is excommunicated for so doing. That is very simple; but a year or two later he comes back sincerely penitent, and asks to be forgiven. What is to be done with him? Is he (1) to be received back *as* a polygamist? If so, other Christians will know how to get secondary wives. (2) Is he to be told to put away this woman? Well, then why can't a new convert be told to act in the same way? The hardship is not greater on the new convert's concubine than on the concubine of the renegade Christian. If pity for the woman is to decide the case, it applies to both cases equally and should decide each on the same lines. But (3) you may under the circumstances refuse this renegade Christian readmittance to the Church at all. Is that right? . . . Why should you make the sin of taking a concubine the one sin that must forever debar the man from Church fellowship? . . . To me there seems a very simple way of dealing with the case, but only one way. If under *no circumstances* can a man living with several women be admitted to the Church, the law holds good for every one alike. If you repent, put away the woman? . . . The concubine should be put away in a Christian spirit, in a right, considerate, kind way. . . . The influence of polygamists will always be on the side of polygamy. Your polygamous converts will leaven your Church with polygamous notions. If you want to create a conscience among your young Christians that makes polygamy impossible, every man who comes into the Church *as* a polygamist will be secretly working against you. He has not this conscience and cannot sympathize with it, and his influence will insensibly lower the tone of your whole Church.

*Rev. Henry V. Noyes** (N. Presbyterian), Canton.

Concubinage is a more correct term to designate the custom among the Chinese, often referred to as polygamy. For: (1) In taking a second partner, the prescribed formalities for taking a wife are not necessary; nothing is needed but a contract with her parents. (2) The act is deemed discreditable, except in the case of the wife bearing no sons. (3) The sons which the second woman bears,

* For Mr. Noyes' argument in full, see his paper on Native Customs in "Report of Shanghai Conference of 1890," p. 609.

are not legally her own, but belong to the wife. (4) The degradation of the wife to the second place, or the elevation of the second woman to the first place, are alike illegal and void. . . . Thinks that applicants for baptism, who have concubines, should not be received into the Church, without being required to put them away. His reasons are two. (1) So far as the custom of taking concubines is legal, its root is found in ancestral worship.* If the wife bears no son, the husband may, by Chinese custom, take a concubine, in order that husband and wife both may, after death, have male posterity to worship at their graves. Not to have such worship is deemed a great calamity. If we require applicants for baptism to abandon ancestral worship, we should also require them to abandon this custom so closely connected with it. If the root be unholy, so also are the branches. Root and branch must both be put away. (2) But the reason which ought to settle the question forever is that we have no right to depart from the law of marriage which Christ has himself laid down. (See Matt. 19:4, 5, 9). . . Neither by word nor act, so far as the record goes, did our Savior ever relax one iota this absolute and unqualified requirement that marriage must be between one man and one woman, and because this was the original, and is the permanent and universal law of marriage. He calls things by their right names, and tells us that, except for one named cause, the man who puts away his wife and marries another, is an adulterer. Much more then is he an adulterer who, retaining his wife, takes another woman, without even the usual formalities of the marriage ceremony.

If Christ's language means anything, the simple question to be decided is:—Shall a man, who, while a heathen, lived in adultery, be allowed to join the Christian Church and continue that adultery? It would seem that there could be but one answer to such a question. Whenever the apostles refer to the marriage relation and the duties arising from it, their language always implies that the union is between one man and one woman. If they refer to polygamy at all, which is doubtful, it is only to *forbid it*, a poor reason indeed for *allowing* it now. Even if we admit that it had crept into the Church, we have not the shadow of evidence that it came there by Apostolic authority. . . . If men drifted away from their original knowledge and practice of duty into idolatry, and ancestral worship, and polygamy, this does not make it right that these things should continue. . . . Even if it is proved that God permitted an exception to the permanent law of marriage, in the case of some in the Jewish Church (in Old Testament times) it does not follow that we can in the face of Christ's reaffirmation of the original law, assume our Maker's authority and permit this exception in the Christian Church. God's permission being an exception to the universal law, was surely limited to the time when, and the persons to whom it was given. . . . He thinks that the fact that Abraham's progeny by his concubine Hagar are the wild slave-raiding Arabs of to-day, is a "mark of God's displeasure" "upon this unhallowed union." He doubts whether Moses legalized polygamy and thinks that Deut. 21:15-17 alludes merely to the existence of polygamy, without expressing an opinion as to the rightness of the relation. While on the other hand, he declares that both the old and new translators of the Scriptures give two interpretations to Lev. 18:18. One is, "Neither shalt thou take one wife to another to vex her in her life time." He is therefore inclined to believe that Moses forbade polygamy. . . . The hardship of breaking up a long standing relation is certainly a serious difficulty, but to argue that therefore polygamy or concubinage ought not to be meddled with, proves too much. It equally proves that such rela-

* This is important, as showing that concubines taken in days of Gospel ignorance in China and Korea, were taken under the semi-religious sanction of Confucianism, the highest system of religious ethics that they knew.

tions once formed should in no case be broken up, for the same difficulties always exist. . . . A great many difficulties meet the Chinese who wish to keep the law of God, but these difficulties only give him an opportunity of making his testimony to the truth all the stronger, if he overcomes them. Of course, in separating from his concubine, it is a man's duty to see that she and her children are properly cared for. . . . In regard to the children, they are, of course, his own children as much as any others, and should be provided for. In all ordinary cases I should think they might remain under the mother's care, during their childhood life, but I can see that some difficult questions might arise to make this undesirable. For instance, suppose the mother is an out and out heathen, and insists on bringing up the children in the practice of idolatry. A good deal would depend on the circumstances and probably no absolute rule should be adopted. . . . He considers the question of a female applicant whose husband refuses to give her up, as the most difficult of all. "With the power which the husband has over her, at least in China, a woman would seem to be almost helpless in the matter." Yet he thinks that while such a woman should be counted as a Christian, she should not be admitted to the Church. . . . "The Synod of China discussed these questions, long and earnestly, as long ago as 1874, but there was strong difference of opinion, and no other decision was arrived at than to leave the whole matter to the Session of Churches, exhorting them, however, to exercise great care in regard to the admission of members."

Rev. Griffith John, D.D. (London Mission), Hankow.

In reply to your circular just to hand, I would say: (1) All polygamists should be kept outside of the Church as "perpetual catechumens."

(2) In the event of putting away, the one retained should invariably be the first wife. She is his *wife*, and to ask him to put her away, would be to ask him to violate God's law, and offend the moral sense of the nation. How missionaries can have any doubt on this point, has always appeared to me a great mystery. (3) There are circumstances in which I should have no hesitation in requesting a man to put away all but one wife. (4) But there are circumstances in which I could not do so. (a) I could never ask a man to put away the *mother* of his children. (b) I could not ask a man to put any one of his wives away unless he saw his way to make provisions for her future support and safety. To throw her upon the world helpless, would be cruel, and to expose her to temptation, would be immoral. (5) As to the female applicant, she is in a different condition; still my vote would be against admitting her into membership. (6) We do not admit polygamists in this mission. (7) My own idea is this: Did I believe that the salvation of any man depended in the least upon membership, I would baptize the polygamist, that is, if satisfied with him in other respects. But I do not take this view of the matter. Then I ask myself, what is the mission of the Church in the world, apart from the saving of the individual? Is it not to teach, maintain, and confirm the great Christian principles of righteousness and truth? Polygamy is one of the great curses of the East, and it is certain that the East can never rise to true greatness while it lasts. But how can it be ever done away with, unless the Christian Church in the East sets her face determinately against it? The fact, that no one is allowed to take a second wife after entering the Church tends to brand the practice as unchristian. On this point we are all agreed. But I feel that this is not enough. I think it is a matter of vital importance that the Christian Church should be known in China, Korea, and in every part of the East as a Church which does not and cannot tolerate concubinage. In order to do this, polygamists must be strictly excluded.

(*To be continued.*)

BARRIERS TO PROGRESS IN CHINA.

BY REV. A. H. SMITH, TIENTSIN, CHINA.

There is an important sense in which the problems connected with the planting of the Christian Church are the same in all times and in all lands, yet there are special features everywhere to be discerned. It is the object of the present paper to point out some of these features as exhibited in missionary work in China.

When once Christianity has got any foothold, it is not difficult to organize a "church," but to introduce the practice of self-government or even the idea of it, is quite a different matter. Self-government implies a certain amount of democracy, and Asiatics are seldom very democratic, tho there is a strange and an abundant admixture of the popular element in the government even of China. The initial difficulty is generally to make an effective bridge from control by the missionary and his society to some form of local autonomy. The Chinese readily fall into the way of expecting the missionary to take the lead in all cases, and will seldom assume independence until it is thrust upon them, in which respect they differ greatly from their neighbors, the Japanese.

Theoretically there is no caste in China, but in practice there are certain religious Brahmans that make havoc of self-government in churches during the initial stages. There is the man who has been a church-member from the very first—a "charter member"—who must be considered and consulted. There is the aged member, and China is a country in which there is an ideal respect for mere weight of years. There is, as in other lands, the rich church-member, who must be conciliated. There is the influential member, strong in his family connections, who must always be reckoned with. There is the literary graduate, who often carries the infant church in his closed hand. A word from him is the end of all independence on the part of the uneducated. There is also the irrepressible talker, who as a rule is capable of becoming so obstreperous that, as the sayings go, "People do not know east from west," and "Men are worn out and horses exhausted." No one wishes to arouse, much less to offend him, for there is no adequate social machinery which can cope with him. When he has inserted himself into a church, as not infrequently happens (for is not the Gospel meant for publicans and sinners?) there are dramatic times in prospect. There is in every Oriential country—or, indeed in any country—an instinctive dread of giving offense. There is, also a marvelous instinct of secrecy. There is, for example, a matter which ought to be taken cognizance of, but no one will take the initiative, nor even impart any information. No one wishes to be implicated in any possible trouble, for all remembre

the Confucian maxim, that when a word has once gone forth, four horses cannot overtake it. In any country where the differences of intellectual ability are emphasized in the church, those below will follow those above. "When the wind blows the grass bends," and nowhere is this more true than in China. Moreover, the custom of adjusting troubles by giving "face" to one party, requiring the other party to do something by way of penalty, is very likely to hinder real disciplin. The guilty person is sentenced to do something which he reluctantly agrees to, but which he has no intention of really carrying out, and unless adequate and continued pressure is brought to bear, that will be the end of the matter. In general it may be said that the difficulties in the way of self-government in Christian churches are everywhere the same. They can be overcome by the use of the teachings of the Scriptures, as opened to the spiritual understanding by the Spirit of God, but the process will demand that infinite patience without which no spiritual development is anywhere possible.

If New Testament ideals of purity in the Church are foreign to Chinese instincts, New Testament ideals of the duty of the Church to diffuse itself are no less so. China is filled with societies which have for their ostensible object the "practice of virtue;" but propagandism is not a principal feature, if it is a feature at all. Those join who wish to join, and those who do not join are severely let alone. It is not "good form" to inquire of a member as to the practices or the ritual of his "sect," and thus it comes about that thousands who live in the midst of many "virtue societies" have as little acquaintance with their tenets as with the different theories of Egyptian chronology; and even if they happen to learn something on the subject, they will seldom allow that circumstance to be publicly known. It is the same with the multitude of Mohammedans in China. Beyond the fact that they worship a being known as "Lord," and that their notions are strange and divisive, the Chinese know nothing about their beliefs, and care as little as they know.

When Christianity comes as one more "sect" or "instruction," it is at once placed in the same category as the rest. The outsider cannot comprehend why the insiders should insist upon teaching it, unless there is somewhere a cash asset in the business, and the Chinese Christian cannot see why he should be at the trouble to diffuse a teaching which he got himself with much trouble, and perhaps at no little cost. We have heard of an infant Chinese church where the word was past that no more members should be received, lest there should not be enough of some of the incidental benefits to go around! But this is more than matched by the case mentioned by Dr. Josiah Strong, where a clergyman told some working girls, who applied for membership in a stylish church, that he believed there were at present no "vacancies."

Oriental inertia is a great barrier to self-propagation of Christianity — Oriental suspicion is an even greater one. "Who knows what drug this fellow has in his gourd?" is a natural and indeed an inevitable question on the part of a Chinese, when a stranger appears recommending some new "instruction." It is not at all uncommon for Chinese evangelists in the quest of some possible "inquirer" to be thrown completely and permanently off the track by the suspicion on the part of those of whom questions are askt, that there lurks some sinister design in this strange thirst to find a wholly unknown person for an incomprehensible purpose.

It is a Chinese custom for the "roving scholar" to use his literary talents as a hook with which to secure a few morsels of food. Christian colporteurs are supposed to have a like interested motive. "How much are you paid for believing this?" is the inevitable inquiry on the part of the interested and curious spectator. It is a proverb that the priest, Buddhist or Taoist, "eats the four directions"—that is, that he lives off the land. It is reasonable to suppose that the Christian propagandist means to do the same as soon as his arrangements are completed. The inate hostility of the human heart to the Christain teaching of sin and the atonement is everywhere the same. Intelligent Confucianists, who have gained an outline idea of Christianity, will often say to the missionary, "As compared with our sects, your doctrine is *more true;* but if you wish to get a hearing from intelligent people, you would do better to drop all your talk about the cross and about what you style sin. If you leave this out, we shall be glad to listen to your comprehensive instruction." What Paul called "the offense of the cross" is a permanent factor in the spiritual history of mankind. We have known an expert and skillful story-teller who had a large circle of auditors in the district where he was a peripatetic dispenser of entertainment, to be turned from the doors of his patrons when he began to substitute Christian stories for those which were distinctively Chinese. It is a characteristically Oriental trait that those who have received Christianity stand in a special relation to those from whom they receive the truth. The contention that "I am of Paul, and I of Apollos," is a very real barrier to intercommunication of Divine truth. Christianity, like other forces, is propagated along the lines of least resistance, and no one can foresee whither bread cast upon the waters may drift. It constantly happens that a wise economy of mission forces is prevented by the clannishness of the convert, who refuses to be transferred to the care of another shepherd or to connect himself with another church. Precisely the same trouble is met with in missions to the Chinese in this country, where it is often impossible to change teachers in a Sunday-school class without precipitating a "strike" on the part of the scholars; but when we consider well the phenomena of denominationalism in the United States and elsewhere,

we feel that we can cast no stones at the Chinese. Great as are the initial obstacles to inoculating Chinese Christians with the conception of the duty of evangelizing the regions about and beyond, the measure of success which has often been attained is simply marvelous, and is itself the best authentication to the Chinese outsiders of the Divine origin of Christianity.

There are many Chinese churches which are doing more in the way of working outward among their neighbors than nine-tenths of the churches of America. One of the most interesting instances with which we are acquainted of the development of the idea of self-propagation of Christianity in China is to be found in the formation and operation of the Canton "Book-lending Society," composed exclusively of natives of different churches in that city, and wholly under native management. It is colporteur work mingled with a free circulating library of Christian books for the benefit of all who will agree to read and return them. There is no reason why this plan should not be adopted all over China, as it is peculiarly adapted to the genius of Chinese society.

There are many traits of Chinese life which render the oral proclamation of the Gospel, accompanied with the circulation of printed matter of a suitable description, easy. The Chinese live simply, and can put up with anything. They are in the habit of taking long journeys on foot, and often with loads. The respect for literature is a national and an ineradicable instinct. They have, as already remarked, a great theoretical respect for "virtue," and extensive societies for the diffusion of books for the inculcation of good practices. The minute subdivision of the currency and the cheapness of material and of labor render it easy to get all sorts of books into general circulation when once an impression favorable to their reception has been made. What is most needed for the universal diffusion of Christianity in China is the indefinite multiplication of Christian centers, and the possession of the native church by the missionary idea, "Freely ye have received, freely give." We cannot expect the Chinese Christians to rise higher in the tone of their piety than the average of those from whom they have received their teachings. That our Chinese converts may be filled with the Spirit of Christ, we must be filled with it ourselves.

At first sight it would appear that the self-support of Chinese churches would be a much easier matter to compass than their self-government or their self-expansion. Experience teaches otherwise. It is always difficult for Occidentals to comprehend the poverty of Orientals, however much we may think we know about deprivation in a year of "hard times" and scarcity of money. Poverty in China is the universal rule, with only exiguous exceptions. It is partly a matter of latitude, for the poverty which both freezes and starves is

more desperate than that which is merely out of food. Until our present methods of missionary activity are radically amended we cannot get on without the expenditure of money in the introduction of Christianity, and this use is itself a potent factor in hindering self-support. Many a missionary society might have been saved much trial had it duly considered the Russian proverb which advises one to "measure your cloth ten times, for you can cut it but once." Many a missionary has had to "eat bitterness" during the period in which he endeavors to correct early mistakes by taking in sail which might much better never have been spread. It is a venerable proverb that when it rains puddings one should hold up his dish. In this the Chinese are expert. The writer once taught a station class imported many scores of leagues from a distant field for the purpose. The pupils were on an allowance, which, like most Chinese allowances, was perennially "not enough." One scholar only of the whole number was a permanent and valuable addition to the preaching force. Years afterward he remarked casually that the motto of his class whenever a payment was to be made was exprest in the significant words, "Don't spend too little!" In one of the mission conferences in India an experienced missionary mentioned the remark of an old woman who was one of his converts, on the occasion of his revisiting his former field, and preaching from the words, "It is more blessed to give than to receive." "That was a blessed text," she observed, "and yet, tho you have been here two days, you have not given me a single rupee."

Self-support of Chinese churches can only be obtained by adherence to Chinese simplicity in the externals and in the inner working of the system, and even when attained it may be lost. It is the custom for the temples to have a piece of land which supports the priests. There is considerable danger in the "endowment plan" as applied to churches, lest misappropriation of funds, so common in the case of temples, should work more injury in a year than the Church can remedy in a lifetime.

The way to attain self-support in native churches is for the missionary leaders to have from the start a clear and comprehensive conception of the end at which they aim, and to make every part of their teaching cooperate to the end in view. Unyielding firmness combined with a loving regard for the hardships to which the convert is subjected must be judiciously blended. This is an ideal to which few of us ever attain, but whenever it is attained the result is no more in doubt than is the adaptation of Christianity to the wants of every class of men in the world. The essential difficulties are precisely the same as those which are to be met in this or any Christian land, and are due to the intrinsic selfishness of human nature, for which the Gospel is the only cure.

The fact that from communities radically hostile in spirit to the Christian religion there have in such iunumerable places been developt churches which govern, propagate, and support themselves, and that this evolution is at present going on upon an unprecedented scale, is a phenomenon to which the attention of the critics of missions may be respectfully invited. Of the facts there ought not to be a rational doubt. Taken in connection with the obstacles everywhere to be overcome, they either constitute a series of effects without any cause, or they show that Christianity is a Divine system which will win its way despite the resistance of forces which ought logically to destroy it.

EUROPEAN EXTENSION OF THE VOLUNTEER MOVEMENT.

BY REV. DONALD FRASER, LIVINGSTONIA, AFRICA.

One of the chief purposes of the Liverpool Conference was to bring the Continental students into line with the missionary movement, which is spreading through the colleges of Great Britain and America. For some time past signs of a slight spiritual awakening in some of the universities of Europe were evident, and thus a basis for a missionary movement was being formed. For nine months before the Conference, daily prayer was made to God that He would choose the delegates who should come, and would pour down upon them His fire, that they might, on their return home, set their fellow students ablaze with a new enthusiasm for the world's evangelization.

The Conference was international beyond our faith. Students were present from no less than twenty-four nations—the most international gathering of students that the world has ever seen. These were days of wonderful power, when the presence of God grew daily more and more conscious.

On the Saturday morning of the Conference, in welcoming the foreign students, we askt whether they would not join hands with us in forming a great student brotherhood for the coronation of Jesus in all lands. In the afternoon they met, each nation apart, to pray and discuss how they might best further the missionary spirit among their fellow students. In the evening we had our financial session. Just before it began a note was handed to the chairman from the Scandinavian delegates, saying they would promote the Volunteer Movement in Scandinavia, and had appointed a committee for this purpose. A minute afterward the German delegates sent an intimation that eleven of their men had signed a declaration and were forming a Volunteer Union for Germany. Then there came another from the French-speaking delegates, saying that they had nineteen Volunteers, and were banding themselves into a missionary union for France and Switzerland. Besides this, there was a note from five students in Madrid University, Spain, asking whether they might be allowed to join the missionary movement. Also a letter from Australia, telling how in March, 1895, at the very time when some Edinburgh men were in daily prayer for Australian colleges, a spiritual revival had begun in the Universities of Melbourne and Adelaide, and it was now turning into missionary lines. As these notes were read out, one after the other, what a thrill ran through the hearts of men and women who for years had been praying for this consummation! We had adopted that day as our motto, "The Evangelization of the World in this Generation," and we now felt that God was approving our faith and quickening our hopes in the possibility of its realization.

On Monday, when the delegates were dispersing, a very significant incident happened. About eighty Belfast students sailed from the Mersey in the steamship *Magic*. Some other men went down to see them off. When the *Magic* was in the middle of the river the students on board were seen to be lining the bulwark. Then there came a great shout from them as from one voice, "The Evangelization of the World in this Generation." And the cry rang across the river and through the ships and along the wharf, making sailors and passengers

start and wonder what it meant. Then the men on the quay shouted back, "He is able to do exceeding abundantly above all that we ask or think." Then in the silence the cry from the *Magic* came back, "Amen," and the steamer sailed away out into the evening. During the last few months that cry has been ringing up and down the colleges, through the churches, and across the Continent, quickening men's expectations, and rousing a new endeavor to take possession of the world speedily for Christ.

Immediately after the Conference I made a rapid tour of some of the colleges of Europe, and I can testify that that movement, which began at Liverpool, was no temporary affair, born of sudden excitement, but an awakening come from the breath of God. In Paris and Montauban the work which had begun at Liverpool was being carried on with great spirituality and energy. In some of the other universities the news of blessing which delegates had received was rousing a spirit of inquiry. At a conference at Geneva, we organized the Franco-Swiss Volunteer Movement, with more than forty Volunteers, and appointed a French student as traveling secretary.

My next point was Holland. There quite a spiritual revival was spreading in some of the universities. The "Dutch Eleven," who were at Liverpool, had met together at Velp, spent two days in prayer, and prayed one student who was present into the Kingdom of God. Since then they have started a Dutch College Christian Union, and daily prayer-meetings are being carried on in most of the universities. Now, many of the leading men are earnestly facing their personal responsibility to the foreign field.

I arrived in Germany too late to do much work in the colleges, as the long Easter vacation was on. Nevertheless, we held at Halle a little conference of students from some six universities. We formed a German Students' Missionary Union, which seeks to spread living religion among German students, and to call forth men to foreign service. The first step that has been taken is to issue a call to daily prayer for the German universities.

In Scandinavia one found the situation there much more ripe for a missionary work. At all the universities we had large and solemn meetings with the students, which were frequently followed by after-meetings, lasting till past midnight. Hours were set apart for interviews with men who wanted to know about Christ or about the claims of the foreign field, and they were fully occupied with those who came. A work was also begun among young men and ladies of the better class, and others. Now I hear of no less than nineteen Volunteers in Stockholm alone. Very few of these, however, are students.

At Copenhagen we organized a Scandinavian Volunteer movement and a system of intervisitation was planned, by which the movement may be strengthened and extended.

On our return home, what a day of praise we had for the way that God had answered prayer all along the line! But we were still in the midst of our praise when we heard the news of what had been done among the Indian students through Mott and Wilder's conferences—how eighty-seven Indian students had profest conversion, one hundred and thirty-seven had consecrated their lives entirely for the evangelization of India, and more than seven hundred had joined the "Morning Watch!"

Thus God is girding the whole world with a great student-brother-

hood who have consecrated themselves to go forth into all the earth and claim His inheritance for Him. The marvelous progress of the past five months, which has been swifter than the previous fifty years, has made our hearts beat swifter for the near approach of Christ's coronation day. All this, however, is but the beginning.

SINCE THE MASSACRE IN FUHKIEN, CHINA.

BY REV. P. W. PITCHER, FOOCHOW, CHINA.

Eighteen months ago, August 1, 1895, the horrible massacre, which shockt the whole world, occurred at Hwa Sang. As we recall those solemn scenes may we not, with profit, look back over the past year and ask if indeed the blood of the martyrs *has*, in this case, proved to be the seed of the church? Or was it true, as some said, that "the time had come to get out of China," that our task was hopeless and should be abandoned?

No, that could not be true even at a greater cost than that which was paid at Hwa Sang. In the face of even more bitter opposition, it would be difficult to find a single missionary ready, willingly to abandon his post. Abandon the work of over fifty years? Preposterous! It has been estimated that 20,000 *inquirers* have presented themselves at the doors of the churches of the three missions located in the Foochow district. "Hundreds of families have renounced their idols," while hundreds of others have been asking for leaders and teachers to guide and instruct them. Many of these may be moved with little or no consciousness of sin, but they are nevertheless coming, and may we not be too ready to question motives, but ask for wisdom in dealing with these inquirers, so that they may be led to that true consciousness of sin which bringeth sorrow and repentance. Driven by the storms of oppression and persecution, driven by the thraldom of superstition, with its heavy burdens, it may be that some of them are coming, blindly, yet honestly coming to seek shelter in the fold of Christ. May we be taught how to lead them to the true refuge where they shall find safety. Of the 20,000 inquirers already mentioned, it has been stated that probably 5,000 have been accepted and have united with these three missions since August 1, 1895. This is an unprecedented record for any twelve months since the establishment of missions in this district, or, in fact, in the whole province.

While the great awakening centers about Foochow, still there are encouraging signs in the Amoy, the southern district, especially along the line of church development. The southern portion of the work is admittedly remarkable for the progress made in the matter of the development of a native ministry, church organization and *self-support*. In the synod of Amoy (Eng. Pres. and Am. Refd. Ch. Missions) there are twenty church organizations, which support their own pastors and maintain a home mission work, while some carry on other independent work besides. The London Mission Society also has seven church organizations working along similar lines, many of them supporting *evangelists*. Throughout the length and breadth of this whole province the present status of mission work is encouraging, and the prospects bright with hope.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

"A Cycle of Cathay."*

BY REV. S. L. GRACEY, D.D., EX-U. S. CONSUL, FOOCHOW, CHINA.

A few years since, one distinguisht literateur askt another, what book written within the last forty years would last forty years; but Dr. Martin's "Cycle of Cathay" was not yet publisht. Dr. Martin being askt how long it took him to write this work, answered, "forty-five years." If Dr. S. Wells Williams, after twelve years residence in Canton and Macao could write the "Middle Kingdom," which has already survived through forty-five years, why shall not Dr. Martin's masterly compendium of the political, social and religious movements of that vast empire, as observed, participated in, and patronized by himself this forty-five years, together with criticisms which exhibit his independent judgment and remarkable prescience, warrant the expectation that this volume will remain one of the chief literary authorities on Chinese affairs for the next forty-five years.

It is conceded that there has been nothing equal to Dr. Wells Williams' "Middle Kingdom" in comprehensiveness, clearness, and accuracy, down to the date at which it was first publisht. Dr. Martin's book takes up many of these great topics where Williams' volumes closed. Lapping backward on Williams' topics, Dr. Martin treats fairly and thoroughly what is called the "Opium War" with England, and tho condemning the English for introducing opium, the great curse of China, he says: "The drug was already contraband by imperial decree, England has made no protest, nor would she have lifted a finger to protect her people in the smuggling trade, if Chinese cruisers had driven them from the coast. But when commissioners of the Chinese issued commands to the Queen as a vassal of China, and treated her subjects with unjustifiable violence, the question entered upon another phase. The opium was stored on ships that lay outside among the islands, but its owners were at Canton. Without taking the trouble to identify them, the commissioners surrounded the factories with a cordon of soldiers, and threatened the whole foreign colony with death if the opium was not surrendered by a fixed date. To give them an idea of what they had to expect, a native opium smuggler was put to death in an open space in front of the factories. Capt. Elliot, the superintendent of trade, who was at Macao, hearing of these high-handed proceedings, hastened to Canton to share the perils of his countrymen. He obtained the opium for the service of the Queen, and then handed it over as a ransom for British lives. Over twenty thousand chests, valued at nine million dollars, were destroyed by mixing the drug with quicklime, and pouring it into the river. The property having been demanded by Her Majesty's representatives for her service, the Queen was pledged to see that the owners were indemnified. An order in council authorized reprisals, to compel the Chinese to make amends for their acts of spoliation. Thus began a war which was more fortunate for England than that which followed the destruction of her tea in Boston harbor, and which eventually ended in the opening of the five ports of Canton, Amoy, Foochow, Ningpo, and Shang-

* A Cycle of Cathay; or, China, South and North, with personal reminiscences by the Rev. W. A. P. Martin, D.D., LL.D., President Emeritus Imperial Tungwen College, Peking, with 70 illustrations from photographs and native drawings; a map and index. 8vo, cloth, decorated, $2.00. Fleming H. Revell Company, New York, Chicago, Toronto.

hai to British trade, and tho not a word was inserted in the final treaty in favor of the trade in opium, the result was foreseen, a complete immunity from interference with the traffic, and the traffic flourishes beyond measure. Had England, after exacting due reparation, introduced a prohibition clause, there can be no doubt that China might have been free from a terrible scourge. What a contrast between her opium policy and her anti-slavery legislation."

The Taiping Rebellion lies on the hither side of the date of publication of Dr. Williams' great work, so that, historically, Dr. Martin takes up this thread where Williams laid it down. Later editions of "Middle Kingdom" have mentioned this movement among the Chinese in a few brief lines in the preface; but Dr. Martin gives the clearest, most succinct statement of facts connected with it, and makes the most satisfactory analysis of any author who has written upon the subject.

Dr. Martin "watcht its waxing and waning with the deepest interest; came in contact with active agents on both sides; and at least endeavored to exert some influence on the course of events." It must be borne in mind that, whatever its imperfections, this rebellion was led by a body of native Christians, and that it not only threatened to destroy the dynasty at Peking, but to overthrow the gigantic paganism of the Empire. It was a tidal wave of blood. At Nanking the "Manchu garrison of twenty-five thousand were butchered to a man." Dr. Martin declares "history presents few pages more brilliant than this part of his (Hung's) career. Sherman's march to the sea must be combined with Garibaldi's successful assault on the Kingdom of Naples, backt by only a thousand men, to furnish an adequate parallel." . . "These insurgents were known to be Christians not simply fighting for empire, but carrying on a crusade against the paganism of their country." The chief styled himself, "Younger brother to Jesus Christ," called God his father, publisht the Ten Commandments, and imposed on all his subjects observance of the Sabbath day, on which day their highest officers ascended the pulpit and thundered against idolatry and the Tartars. The washing of the bosom with a towel dipt in water in token of the cleansing of the heart, was the form of ceremony observed for baptism. These fierce and fanatical forces were unsubdued for fifteen years, and caused the loss of fifty millions of human lives.

It is not a new question now, nor can it at best be little more than a speculative one, what might have been the result had the western powers not come to the aid of the Imperial government at Peking. But Dr. Martin, tho he were first to name it, is not alone in the suggestion, that every interest of civilization and of Christianity would probably have been greatly advanced, had the western Christian powers supported and directed this Christian rebellion, rather than to have suppresst it, to gain the prestige of saving the throne to the Tartar. Whatever weight of opinion may be brought in support of the one view or the other, one thing is certain, that an opportunity to decide a question so vast and overwhelming in its outcome, is one that "does not occur once in a thousand years."

His account of what is known as the "Arrow War" follows. A Chinese vessel known as the "Arrow," and flying the British flag, had been seized by the authorities, and its crew thrown into prison on a charge of piracy. The British authorities at Hongkong at once began negotiations which were blunderingly conducted, and a war resulted, which is described most interestingly by the author, and all going to show how great a matter a little spark will kindle. One of the good results of the war was to take Dr. Martin to Peking as interpretor at the court, to Mr. Reed, United States Minister to China. The record of his services, the incidents of the war, the diplomatic struggles, the Chinese peculiarities of statecraft, supply most interesting reading, and

give the outside barbarian a glimpse of the inner workings of the highest circles of Chinese official and diplomatic life, not found in any other publisht work that has come to our notice.

Many persons will recall the thrilling interest with which the news was received, that the United States Plenopotentiary, the Hon. William B. Reed, had secured the insertion in the treaty between this country and China, of a "religious toleration" clause. Accepting Dr. Martin's analysis of Mr. Reed's interest in that affair, the American people will find reason to reconsider the measure of commendation which should be accorded to him. Evidently Dr. Williams and Dr. Martin were, far and away, the chief actors in securing the insertion of that clause; and tho it may seem a little ungraceful in Dr. Martin to disclose the vanity of Mr. Reed, yet it looks as if regard for exact history demanded it. Mr. Reed told them that he expected they would not only make this unexpected triumph in the issue, widely known in America, but also that they would attribute to him the honor of its accomplishment, tho he announced himself as impatiently ready to sign the treaty without the insertion of this privilege, and declined all further delay to secure it, saying, "Now, gentlemen, if you can get your article in, all right! But, with or without it, I intend to sign on the 18th of June." It is a little humiliating, however, to find that the United States must be largely shorn of its honors, since the other nations inserted a similar clause, and were determined to insist on it without any regard to the contents of our treaty, or the prestige of the concession to us.

The opening of the "Tungwen College," at Peking, is described. This was originally designed to train Chinese scholars as interpreters for the diplomatic and commercial service. Dr. Martin was called to the charge of the institution, by the "Tsungli Yamen," or Foreign Board. The difficulties experienced in efforts to introduce a wider curriculum are described, and the final triumph of the institution as a recognized imperial college, in which all the modern sciences are now taught, is graphically related. It now has nine foreign professors, with classes studying international law, physics, physiology, astronomy, chemistry, and mineralogy, with the French, German, and Russian languages. There are also four native professors who teach Chinese and mathematics. The number of students is limited to one hundred and twenty. This institution, tho under the hearty sanction and support of the government, has been constantly opposed by many of the *literati*, who are everywhere the foes of modern methods of instruction, as well as of the study of modern sciences, and cling to their old conservative theories of education embracing only the Chinese classics Two of the graduates of the Tungwen College are now tutors to the Emperor.

The author gives us an excellent chapter on "Mandarins and Government," in which he tells of the higher classes, their training, virtues, defects, powers, and limitations. He also devotes a chapter to the influences of some of the most noted mandarins; his character sketching is excellent. "China and her Neighbors;" "The Customs Service;" "The Audience Question," and "The Mission Question," are subjects with which every student of China should be familiar. The book is beautifully illustrated, and mainly from drawings by native artists, which show considerable merit and the usual defects of Chinese art.

It is doubtful if there is any other foreigner in China who has the confidence and appreciation of the official class to the degree that Dr. Martin has; Sir Robert Hart excepted

Dr. Martin arrived in Canton in April, 1856, being accompanied by Rev. Justus Doolittle, (whose name should have been, "Did-great-things") and Rev. S. N. Martin, the author's brother. The personal narrative, which is exceedingly interesting, serves only as a thread

on which to string pearls of truth concerning native customs, diplomatic struggles, native craft and history for nearly sixty years, a Chinese cycle.

It is to the equal credit of Dr. Martin and the Chinese government that he has been invited to resume the Presidency of Tungwen College; especially in view of the fact that, for one who was a guest of the government, he treats of national affairs with great freedom. It will be remembered that an eminent statesman of our own country, designated by our government as Minister to China, was rejected by them as *persona non gratia*, because he had written, or was supposed to have written, unfavorably of their country. This will suggest how difficult it always is for one who is in the employ of the government, or even one who hopes to labor with success in the uplifting of its people, to write freely and truthfully of conditions and actions which would expose rulers or customs to ridicule.

Dr. Martin criticises faithfully, and exposes trickery of officials in diplomatic affairs which came under his observation. He is cautious, but bold, and spares neither Europeans nor Chinese from the scalpel of his analysis. His association with the leading men of the "Celestial Empire," and with the plenipotentiaries and other diplomats of all the European nations, under conditions of practical equality, furnisht the opportunity for this richest and most piquant of narratives of reminiscences of these notable personages. There is a remarkable combination of the most ancient history of China, with the most recent, in which China, Russia, and Japan have been concerned, and accurate and trustworthy accounts of the present status of questions still pending, which involve the mutual relationship of Korea, China, and Japan with the individual and combined interests of Russia, Germany, France, Great Britain, and the United States. The Greater "Eastern question" lies in the Far East.

The Missionary Question in China.

Dr. Martin, in "A Cycle of Cathay," has a vigorous chapter on the "Missionary Question," of which he remarks: "For the Chinese government this means, how may we minimize the inconveniences arising from the operations of missionaries? For a party among officials and people it means, How may we get rid of them altogether? For the representatives of Christian powers it means, How far are we bound by policy or authority to interfere for the protection of missionaries and their converts? With missionaries and their supporters it takes the form, How can we accomplish the greatest results with the means at our disposal?"

To France belongs the honor of inaugurating the new era of religious freedom in China, which dates from the signing of the French treaty in 1844, which removed the ban of prohibition against promulgating the Christian religion. "This was the first stage in the way of enfranchisement. Under its provisions missionaries enjoyed no small privilege, tho they were still of a nature of 'uncovenanted mercies.' Protestants settled at the five ports, from which they were able to make long journeys inland, tho nominally restricted to a radius of fifty miles, while Catholics journied in all the provinces without molestation. It was reserved for the 'Arrow War' to complete immunity from all obstruction under guarantee of treaty stipulations, and Dr. Martin says: 'It was a sublime spectacle, the great powers of the earth sinking their differences of creed and joining their shields to protect the Church of Christ China found it to her interest not to reject their demands.'" This was in 1858. "The discrepancy which exists between the French text and the Chinese text is one of the anomalies of diplomatic history. The Chinese text contains the clause securing to Roman Catholic missionaries the right of buying land and building houses in the interior, tho the

French text has nothing of the kind." By whom the attention of the Chinese was first turned to the disagreement is not known, but twenty-five or twenty-six years ago, when Dr. Martin was askt to translate the article for comparison, he supposed the Chinese authorities intended declaring the French text the authority on all points of difference. To this day, however, they have never taken a step in that direction, Dr. Martin says, for the obvious reason that the interpolation being in Chinese, there was no ground for complaint that they had been hoodwinked. But we must bear in mind that a Chinese Emperor, or any other chief Chinese authority, could never admit that he had, even by accident, made a political mistake. Witness the instance of our government tendering the Chinese government the return of a large indemnity fund wrongfully paid by the Chinese to us. On the theory of infallibility they could not and did not accept this, the funds remaining in the Treasury at Washington for many years, until a *via media* was discovered.

Dr. Martin says: "If the first stage in the recent history of missions was then toleration by edict, and the second the recognition of their legal status by treaty compact, the systematic attempt to crush them out by mob violence may be regarded as a third stage. On this phase they entered in June, 1870, when a Catholic mission in Tientsin was destroyed, and sisters, priests and a French consul were murdered by the populace, led on by an ex-general of the Chinese army. The minds of the people had been prepared by the dissemination of false rumors, and when they were wrought up to the required point, the mandarins stood aloof and allowed the storm to take its course. Since that date there have been twenty or more anti-foreign —not altogether anti-mission—riots of sufficient magnitude to be visible across the seas, culminating this year in the expulsion of missionaries from the capital of Szechuen, and the massacre at Kucheng, near Fuchow. Most of these have conformed to the original type in every particular—beginning with tracts and placards as their exciting cause, followed by studied negligence on the part of mandarins (who always contrived to come too late when their aid was invoked), and finishing with an inquiry how many heads and how much money would satisfy the resulting claims.

"If, in 1870, the French *Charge*, declining the offer of money and heads, had waited until he could have had a fleet of gunboats in the Peiho, if then the whole suburb where the riot had occurred had been laid in ashes, and the ground confiscated for a French concession, the government would have taken care that there should not be a second riot. Being let off cheap, the anti-foreign mandarins felt that they could continue the process of fanning the flame of patriotism. These occurrences have created an impression on the mind of a public not very well informed on the subject of missions, that for our government to back up the missionaries by affording protection or exacting redress, is equivalent to forcing our religion on an unwilling people. But is it forcing our religion on the Chinese to protect our missionaries any more than it is forcing our commerce on them to protect our merchants? No duty is plainer than that of requiring the government of China to provide for the security of our mercantile establishments, and to leave the people free to buy or sell as they may choose. The missionary asks the same, and no more.

"But *are* the people unwilling to have missionaries live among them? If they were we should have had to count many more than twenty riots during this quarter of a century. Their increase has not kept pace with the growth of the missionary work. One a year in a country of such vast extent, and with a missionary force of over two thousand, is no proof of popular ill-will, but rather the reverse."

From the secular or semi-secular

standpoint which Dr. Martin has occupied for a quarter of a century, his testimony concerning the prosperity of mission work will be read with special interest. We quote from it as follows:—

"I can testify that they have made progress. There is, indeed, no better testimony to that fact than the increast activity of the opposition. I hold that the results achieved afford good ground for expecting more brilliant results in the near future. Much of the work done has been of such a nature that its effect is not visible on the surface. When works were going on which resulted in the removal of those dangerous rocks called Hell Gate from one of the entrances to New York harbor, a careless observer might have reported that there was nothing to show in proportion to the expenditure of public funds. Yet, deep down in the water, the roots of the rocks were being honeycombed with drill-holes, and when the hour came, after long years of preparation, a spark from a battery sent the whole mass high in the air.

"There are, however, visible results in full proportion to the means employed. The one or two hundreds of converts whom I found in connection with Protestant churches at my arrival in 1850, have expanded to fifty-five or sixty thousand in 1895. This, the lowest estimate, compared with the thirty-five thousand in 1890 (obtained by a sort of census), will give the rate of increase. The churches, or organized companies of believers, are not far from a thousand. Some hundreds of these are supplied with native pastors, while the number of evangelists, who have a roving commission to plant the Gospel in new fields, is greatly on the increase. Mission schools, some of which take rank as colleges, are raising up large numbers of young men well equipt for this work. Numbers of students from mission schools have been drafted into the new university at Tientsin, and the demand for such is certain to extend. Here, then, is an agency from which there is more to hope than from an excessive multiplication of the foreign element. Foreign missionaries in large numbers will, it is true, be needed for a long time, and they will find ample scope for their energies in the work of education and superintendence.

"If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of mission fields is the empire of China.

"There is no danger of too many entering the field if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men and women are out of place in China. In addition to other qualifications, they require to be strong in faith and full of the Holy Ghost."

China Missionaries to Home Churches, and to Native Christians in China.

Over eighty missionaries, members of the different missionary organizations conducting missionary work in the Province of Foochow (Fuhkien), China, assembled in August, 1896, at Ku-liang, near Foochow, to consider missionary affairs in their fields.

They prepared two addresses, one to the Committees and Boards of the Societies in England and America, with whom they are connected; the other a pastoral letter to Native Christians.

The address to the home patrons contains some statements of general interest. They say:—

"1. The atrocious crime of August 1st, 1895, which turned the eyes of the world upon this part of China, has been followed by the undermentioned results:—

(*a.*) The fact that neither the Missionary Societies of England and America, whose interests were involved, nor the relatives of those who lost their lives at Hwa-Sang have askt for the slightest compensation, has afforded to the world a conspicuous example of the

disinterested motives of the missionary societies and their agents.

(*b.*) The abundant wealth of prayer which has ascended from all churches in all parts of the world since the massacre of August 1st has been manifestly followed by a wide-spread and general movement towards Christianity among all classes of the population, and in all parts of the province, but especially in the neighborhood of Foochow and the northern part of the province.

(*c.*) The knowledge of this movement. and the fact that in many places hundreds have joined the local churches, has caused a feeling of uneasiness in the minds of the Chinese authorities. And parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and to intimidate the people from joining the Christian churches by harrassing the native Christians and discriminating against them in every possible circumstance and on every possible occasion.

(2.) "In a Christian land, when a man turns to Christ it is because he is conscious of sin, and longs for forgiveness and emancipation. In a heathen land the reason for turning to Christ may well be more imperfect and more mixt."

It may be that it is "not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the main spring of the movement." . . . "To help on such a movement and to make it subserve the highest spiritual interests is indeed the grandest work in which it is open for men and women to engage." We therefore plead for the absolute legitimacy of this stage of the Chinese nation's cry to God. Patience with the crudeness of such a movement, generous support, hopeful prayer and steadfast labor, will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances."

The Pastoral Address to Native Christians, exhorts loyalty to government, and love of neighbors, warns all Chinese guilty of crime against seeking refuge from legal penalties by professing the Christian religion; declares that none should expect foreign governments to compel the Chinese government to alter its ordinary laws, or modes of execution of the same. In cases involving religious liberty guarenteed under treaties with foreign governments, no discriminating legislation should be sought; if the case cannot be settled amicably, and it be found necessary to appeal to the courts, this should be done in the usual way, no missionary being askt to adopt the case. "Chinese Christians should remember that in the providence of God, they are Chinese; that the regular government taxes are light comparatively, and that the present untrustworthiness of the people, the system of yamen fees for service rendered is unavoidable." Even if foreign missionaries and counsels appeal to the officials in behalf of native Christians who suffer wrong and loss, they have no official relations or rights to interpose, and can only exert a moral influence in the premises, and even this must be cautiously exerted, or they will induce hatred of Christianity and of Christians, among officials for their interference. Missionaries at most can only appeal to their counsels, and this should be restricted to cases of persecution.

Many Christians are persecuted because of their refusal to contribute money for the support of idolatry and for immoral purposes. The missionaries remind the native Christians that the treaties of the government with Christian nations pledge the Imperal government to protect any person, official or citizen in the full exercise of his religious liberty, and say that for many years the officials at Foochow, from District Magistrate to Viceroy and Tartar General, have proclaimed the

rights of Christians to be exempt from taxation for temple service or immoral proceedings.

In the case of property rights held in common with heathen relatives, they say: "With respect to property shared year by year in rotation, we recommend that the Christians in the several prefectures, or in the entire province, unite and present the case to their officials, showing the injustice that must result in case the Christians on account of moral inability to perform ancestral worship, should be deprived of their share in their patrimony. To aid in the matter, it could be suggested that the money for the sacrifices and feasts should be divided among those entitled to it, and the balance belong to the party who has the control of the property for the year. Or the proposition might be made that the expenses for the repair of graves should be provided annually and the rest go to the manger for the year, or, that the property be equitably divided among the heirs. The last course would naturally be the rule if all the heirs became Christians. In such application to the officials, it should of course be shown that Christians are not wanting in filial piety, tho they refuse to sacrifice to their ancestors.

"With respect to reforms in marriage and social customs, such as the protection of widows from the power of their late husbands' relatives; the daughter's right to share in her father's property; the matter of infant betrothals; the selling of daughters to be slave girls, and other questions which may arise, the same general method may be followed."

The necessity for the proclamation of these directions shows some of the difficulties in the way of progress of missions; but the fact that thousands of Chinese converts, become such at the risk of the loss of all things, and remain such in the teeth of persecution, to the shedding of their blood in many instances, marks the integrity and stability of the Chinese Christian communicants. [J. T. G.]

Poverty of Some Native Christians in China.

BY MISS MARY ELIN CARLETON, M. D., FOOCHOW, CHINA.

I have wanted to write for a long time on a subject that greatly engrosses my thought; that is, what are we to do for our native Christians who are living in such destitution as defies description. Some are in such poverty because their former means of livelihood was connected with idol worship—*i. e.* making idol-money, commonly called "Joss-money," also making incense-sticks. Of course, when they become Christians, they can not continue in such employment. Then again, there are many who had no employment before they became Christians. Let me tell of a few instances.

I have living near me, so near that I might practically say living with me, a family consisting of twelve persons. Formerly they had been very wealthy, but the head man was an only child, petted and indulged to a fatal degree. When he wisht to study, he did so, when he wisht to play, he was allowed free bent to his will—consequently he grew up unrestrained, undisciplined, knowing no will but his own. When he took up opium smoking, his father willingly sold field after field, that he might have the wherewithal to gratify his poisoned appetite. A few years ago Dr. Sites, having business relations with this house, got an influence over this man, then a middle-aged man with a large family, and so poor, that they could scarcely keep body and soul together. By sheer love and stick-to-it-iveness, Sites led him to Christ and stood by him till opium smoking and many kindred sins were conquered. As his buried manhood was resurrected, his conscience quickened, he wanted to work and support his family, but what could he do? Totally unfit for anything, without strength or skill for manual labor, without knowledge sufficient to teach or preach—his children, most of them born when his family

were in deep degradation, are slender, miserable, and sick a great deal of the time. It is understood that sixty gold cents will provide food enough for one person a month, so that $7.20 would be required to support this family of twelve for one month. But what are their assets? By most careful computation I reckoned they are able to earn from $2.50 to $3.00 per month; then they have a little garden, about thirty feet square. You may well ask the question I askt of my Bible woman—If $7.20 is necessary for their food, and they have only $3.00, how can they live? "Well," said dear old Mrs. Huie Mu, "they cook what rice they have, and those who have any work in view, eat the kernels of rice, and those who have no work, with the little children, have the rice water;" *i. e.*, the water the rice is boiled in. One glance at this family would convince you of the truth of this.

Again, I know a woman, who is one of our Bible women, receiving $1.00 per month for her services. With that she must support herself, her invalid husband and an idiotic son. Again, some epidemic or other carried off every member of a family, save a little boy of twelve years and his betrothed little wife of nine years. This little girl found her way to one of our pastors, saying, she had heard he was a good man, but she said to me, "It is too bad for me to impose myself on this good man as he has a big family of his own, but what can I do? My brother," as she calls her be trotht, "can only keep himself."

Now, one more case, and I will refrain, tho every case could be multiplied by a hundred. There is a family in Foochow City, consisting of a man of fifty years of age, his wife, a girl of sixteen, and three younger children. They have recently become Christians by seeing the power of God to save the sick when this man was at the point of death, and when the daughter was recovered from "devil possession."—The man is a tailor, but that business, like all others, especially in the city, is greatly overcrowded, so most of the work goes to younger and abler men. The mother earned a pittance by taking a baby to nurse. You will understand to what extremities they were driven, when I tell you that when this little baby-boarder died, the woman borrowed a baby once a month and went to the Roman Catholic Foundling Home, where the baby belonged, and got her wages. You may say that was inexcusable conduct for a Christian woman, but remember, it was to keep her own children from starving to death before her own eyes—and again, she had only been out of heathendom a few months. Well, we heard the other day that the whole family were nearly starved, so much so, that their heads were fairly dizzy for want of food. Now, we can't turn these cases off. God has sent them to us. Every other missionary has her hands full—we cannot simply give them money and call our duty done—I cannot tell you how disastrous it would be to give such Christians money. Too often, as it is, we have our Christians called "rice-Christians"—we must give them work. Not all can be preachers, catechists, Bible-women, or school-teachers. We cannot undertake anything along their own lines of work, for already there are ten persons to every one required.

There is a growing demand for knitted goods—stockings, socks, children's caps. I want crochet-hooks, knitting-needles, Germantown yarn of bright colors, stocking-yarn — black, blue, gray, and white—but best of all would be a simple knitting machine, with yarn to work it. I feel sure that with such capital provided, they would soon become self-supporting.

Now don't fancy I am leaving my medical work and going into the stocking business, but I must not leave these needy ones to face the battle of life unaided. "He that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Two Recent Books on Buddhism.

"Buddhism in Translations," by Henry Clarke Warren, publisht at Cambridge, Mass., by Harvard University. 8vo, pp. xx+250, $1.20.

This book meets a distinct need of

students of Buddhism who are not acquainted with the classical languages of India; it gives them a knowledge of the subject which is not only first hand, but also systematic. Mr. Warren gives us translations of a series of excerpts from the Buddhistic sacred literature, judiciously selected and carefully arranged under appropriate headings, to afford a fairly complete and orderly account of the Buddha, his doctrine, and the religious order which he founded.

Mr. Warren's book represents what is known as the Southern school of Buddhism, whose sacred literature is in the Pali language, whose chief seat is in Ceylon, and which prevails throughout Burma and Siam. The excerpts in this book are taken from Pali literature exclusively. Most of them come from the *Tipitaka*, the Buddhist Bible; but a number are taken from the *Milinda Paña*, and the *Visuddhimagga*—two works which (tho not canonical) are accepted by Southern Buddhists as authoritative statements of their belief.

The excerpts in this book are arranged in five chapters, each of which is provided with an introductory discourse. There is also a general introduction and an excellent index.

The first chapter treats of the life of Gautama, the Buddha. It is introduced with the resolution which he formed in a previous stage of existence, to attain the Buddhaship. Passing very briefly over his intermediate existences, it recounts fully his birth, his retirement from the world, his attainment of Buddhaship, his daily habits and his death. Pali literature affords no account of his life between the commencement of his ministry and his death.

Chapters 2, 3 and 4 deal with Buddha's doctrine. Chapter 2, entitled "Sentient Existence," treats of that denial of "an ego," of "a continuous personal identity," of "a underlying persistent reality," which is the chief source of confusion in the study of Buddhism, inasmuch as it is explicitly denied and implicitly assumed in the system of thought.

Chapter 3 treats of Karma and rebirth.

Chapter 4 treats of Nirvana, and of that system of meditation or trance which is supposed to lead to Nirvana. Neither the excerpts in this section nor the introduction thereto, afford us a definition of Nirvana; yet the book sheds much light on the Buddhist conception of Nirvana.

The fifth chapter gives samples of the ritual and discipline of the priesthood, and some remarks on the conduct befitting the laity.

The selections cover all important points of Buddhist doctrine. Mr. Warren has acquitted himself well in the difficult task of translating Pali theological writings into English. Not only is his translation exact, but his English is elegant. The book will be of value to missionaries in Buddhistic communities, and to all who have occasion to understand Buddhism.—Rev. David Gilmore, *Professor Rangoon College, Burma.*

Almost directly in contrast with Warren's "Buddhism in Translation" is a smaller work, and a popular one, "Primitive Buddhism: its Origin and Teachings," by Elizabeth A. Reed, A.M., already well known as the author of "Hindu Literature," "Persian Literature," etc. (Scott, Foresman & Co., Chicago, $1). The admiration of Buddhism is just now a "fad" on the part of a class of persons who have neither the culture nor the earnestness to become even superficially acquainted with its philosophy, its tenets, or its effects on society. The author appositely says, "theories have been advocated as to the doctrines of Buddhism of which its founder never heard, and statements have been made upon the modern platform which could astonish no one so much as Gautama and his early followers."

The manuscript of this volume was subjected to the criticisms of some of the most distinguisht savants of Europe, and thoughtfully discust by eminent Orientalists. Like Warren's work, it is mainly a compilation of translated texts from primitive sources.

The author rightly estimates Buddha as "the prince of pessimists," who "nowhere alludes to the happiness which may be derived from health, friends, love, or existence in a world of beauty." Monier Williams affirms correctly when he says, "Buddhism has no creator, no creation, no original germ of all things, no soul of the world, no personal, no impersonal, no supermundane, no antemundane principle." Of all the dreary wastes which mankind have been invited to contemplate, the dreariest, dismalest and surest of resulting in disaster and dismay, Buddhism easily stands, unchallenged, the first. We commend "Primitive Buddhism" to those who feel impelled to acquire some knowledge of this *dismal swamp.*"—J. T. G.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

China,* Tibet,† Formosa,‡ Confucianism, § Taoism, Opium Traffic.¶

The Gospel in China.

The war with Japan and the late tour of Li Hung Chang have recently drawn unusual attention toward China, and there is a very general anticipation of some markt change in China's home and foreign policy. Altho the "Celestials" move slowly, and in many respects are still far behind Japan and India, they have already made many strides since missionaries first entered their territory nearly a century ago. In the opening up of the various ports of the Empire to commerce and missionary work, in governmental protection for foreigners, in the general attitude of the masses toward Westerners, and in readiness to accept foreign institutions and inventions, there is evidence of very markt advance. The future promises still further progress, both in civilization and Christianity. Dr. B. C. Henry has thus summarized the reasons for taking a hopeful view of the outlook:

"1. The demand for a change in the administration of the central government. A manifesto has already been issued, demanding (*a*) a change in the constitutional government; (*b*) the removal of incapable rulers; (*c*) the removal of the 'cue' as a sign of government allegiance; (*d*) the prohibition of the practice of foot binding; (*e*) the prohibition of opium smoking; (*f*) the protection of a free press. These involve great changes. To secure them outside help is required. A British protectorate would be a boon for China.

"2. The construction of extensive railroads, bridges, tunnels, canals, etc., is tending to upset heathen belief, and is opening to Europe a trade in China's 34,000 square miles of coal beds, oil and mineral products, so that the development of the wealth and industry of China is assured.

"3. The adoption of Western methods and ideas will help her. She is getting her eyes opened. Education is acknowledged as of value and schools are in demand.

"4. To-day China is beginning to believe that Christianity is a prime factor in the progress of Western nations.

"5. Her appeal to our missionaries for a knowledge of science, art, literature and general learning is a hopeful sign."

The great need of China to-day is two-fold—more believing *prayer* for the preparation of the hard hearts of these idolators, and a more *self-sacrificing spirit* on the part of Christians at home, leading them to give themselves and their substance, that these ignorant, degraded and helpless multitudes may have an opportunity to accept the Gospel.

While there are now some 1,900 Protestant missionaries in China, there would have to be over 500,000 more sent out in order to give to China the same proportion of ordained ministers as the United States, and were this republic supplied in the same proportion, we should only have 140 ordained ministers for the whole of the United States! We have 80,000. "If all the Christians but 750 were taken out of London, and their places filled by heathen, scarcely any of whom had ever seen a Bible or heard of a Savior, and among them 19 missionaries (including wives) were put to work with some 60 native agents, that would be a fair representation of what is being done

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* For additional information concerning the *Fields of Monthly Survey* see Review Index for 1896 (December number).

See also p. 46 (January), 95, 102, 116, 123, 124, 129, 131 (present issue).

New Books: "A Cycle of Cathay," W. A. P. Martin; "Alone in China," Julian Ralph; "Sketch of the History of Missions in China," D. Willard Lyon.

Recent Articles: "China, England and Russia," *Fortnightly Review* (Oct.), "Secret Societies in China," *Blackwood's* (Dec.); *Gospel in all Lands* (Feb.); *China's Millions* (Monthly).

† See also p. 91 (present issue).

‡ *New Book:* "Formosa," Wm. Campbell.

§ *New Book:* "Proverbial Philosophy of Confucius," F. H. Jennings.

¶ *Recent Article:* "Opium Traffic in France," *Chautauquan* (Oct.).

SOME CHINESE OBJECTS OF WORSHIP.

1. The Guardian of the Temple Gate, Hongchow.
2. Three Lotus Buddhas, Hongchow Temple.
3. The Goddess of Ear Diseases.

by Protestant Christendom to win China for Christ."

But with all the disadvantages, the paucity of men and means, the unwillingness of the natural heart to turn from idols to serve the living and true God, the harvests which have been reapt in China are very encouraging, and show unmistakable proof of Divine approval and blessing.

The Statistics* of Missionary Societies in China are in part as follows (1894):

Name of Society.	Began Work in China.	Men.	Wives.	Single Wom.	Total.
British, Irish and Canadian.					
London Missionary Society	1807	44	33	21	98
British Foreign and Bible Soc.	1843	9	7	...	16
Church Missionary Society	1844	46	31	33	110
English Baptist	1845	21	17	...	38
English Presbyterian	1847	31	†18	18	67
Wesleyan Missionary Society	1852	16	† 8	2	26
‡Methodist New Connection	1860	7	4	1	12
‡Society for Promotion of Female Education	1864	...	...	5	5
United Presbyterian of Scotl'd	1865	14	† 6	2	22
China Inland Mission	1865	241	120	232	593
‡United Methodist Free Church	1868	3	3	...	6
National Bible Soc. of Scotl'd	1869	8	† 6	...	14
‡Irish Presbyterian	1869	4	4	1	9
Canadian Presbyterian	1871	12	8	2	22
Soc. for Propagation of Gospel	1874	9	2	2	13
Establis'd Church of Scotland	1879	1	1	...	2
‡Bible Christians	1885	4	† 2	...	6
‡Society of Friends	1886	1	1	1	3
Soc. for Diffusion of Gen. and Christian Knowledge	1886	2	1	...	3
‡Church of Eng. Zenana Miss'n	1888	...	...	5	5
Canadian Methodist	1891	6	2	2	10
Total British, Irish and Can.	....	479	274	327	1080
American.					
A. B. C. F. M.	1830	47	43	27	117
A. B. M. U.	1834	34	26	18	78
Protestant Episcopal	1835	13	9	5	27
Presbyterian (North)	1835	76	69	35	180
Ref. Church in Amer. (Dutch)	1842	7	7	7	21
Methodist Episcopal (North)	1847	54	45	41	140
Seventh Day Baptist	1847	1	1	2	4
Southern-Baptist Convention	1847	15	15	8	38
Methodist Episcopal (South)	1848	16	7	9	32
Woman's Union Mission	1859	...	...	8	8
Presbyterian (South)	1867	24	18	8	50
American Bible Society	1876	2	2	...	4
For. Christian Missionary Soc.	1886	11	10	3	24
‡Am. Scandinavian Congreg't'l	1887	2	...	1	3
‡United Brethren in Christ	1889	1	1	2	4
Internat'l Missionary Alliance	1889	46	4	32	82
Total American	....	349	257	206	812
Continental.					
Basle Mission	1847	24	18	1	43
Rhenish Mission	1847	7	7	7	21
‡Berlin Foundling House	1850	1	1	5	7
Berlin Mission	1882	8	† 5	...	13
‡Gen. Evangel. Protes. Mission	1884	1	...	...	1
Total Continental	....	41	31	13	85
Grand Total	....	869	562	546	1977

* From D. W. Lyon's "Sketch of the History of Protestant Missions in China."

† Reports in these cases were not exhaustive as to the number of married women.

‡ These are the figures for 1890.

Rev William Brewster, of Hinghwa, China, sends us an interesting account of a recent tour in Fuh-kien Province. We regret not having space to print the whole report, but in substance his communication is as follows:

"Three years ago Brother Ng Iong Seng, a good earnest man, with excellent sense and immense industry, but with perhaps the least education of any of our 70 preachers, determined to begin work in a new region across the border of the county of Sing-iu, a half day's journey distant from his old field in the Heo-Sang circuit. His first and only auditor at this new place was won to Christ, and is now a very effective junior preacher on the circuit. From this one genuine convert the work spread into a large market town, a half day's journey beyond. Last March we held a three day's camp-meeting, at which the pastor and eight or ten of the new converts were present. This little band were all baptized with the Spirit, and went back to tell the glad tidings. Within two weeks after they returned, I was asked to confirm the appointment of a man to a new place. No money was asked for, it having been provided by the little company of converts. Soon another, and yet another place was opened in the same way. We were askt to hold another camp-meeting on their circuit, and promist to do so during the latter part of May. I went to Gia-tau, where the meeting was to be held, and a mile out was met by a procession of 50 or 60 Christians with banners and native instruments, and conducted to the house where the meeting was in progress. Through some misunderstanding the date of the meeting had been put three days earlier than I had expected, but the people had come together 70 or 80 strong, and when I reacht there they had already been holding the meetings for four days, four services a day, beginning with a sunrise prayer meeting. It meant much to these people, mostly poor farmers, to spend a whole week at a camp-meeting during the planting season. The testimony meetings were remarkable. There was no time even to sing, much less the need of saying 'Brethren, don't let the time go to waste.' In voluntary prayer, not less than a dozen would pray in quick succession, always right to the point and very brief. A number of the men are scholars or literary men, converted through the influence of their comparatively ignorant pastor, and all look up to him. Nine men testified to

having been saved from the opium habit. I baptized over 40 adults, every one of whom keeps the Sabbath strictly, can answer intelligently questions regarding the fundamental truths of God as Father, and Christ as Savior. All are accustomed to testify and pray in public, as well as in private; and all give of their substance to the support of the Gospel; and, as far as we were able to discover, all have broken off entirely from their old idolatrous customs, and the sins of their former life. At one place, far up on a high mountain, where there is but one village with about 60 inhabitants, a man heard the Gospel, and accepted it at once. The women of his family could not attend church on account of the great distance and bad roads, so he offered to pay $24.00 a year, and furnish house-room for a pastor. Now there are a dozen converts in the village, and no doubt it will ere long be a Christian village. This man probably spends 30 per cent. of his entire income for the support of the Gospel. He says, 'I used to spend much money on idolatry. I would be ashamed to spend less money for the true religion than I did for a false one.' These people are also 'giving themselves unto the Lord.' Four men have already been appointed to these new places from among the new converts. They are all men of education and culture; some of them were well-to-do, and are making markt financial sacrifices to go into the work. These people seem heartily to believe that 'it is more blessed to give than to receive,' and cheerfully contribute not only for their own support, but to help their more needy brethren in neighboring towns. When the spirit that is in these men becomes general among the Chinese native Christians, the church will propagate itself, and support itself. 'All things are possible to him that believeth.'"

FORMOSA.

Since this island was acquired by Japan, natives have been in a continual state of ferment, sometimes breaking out into open rebellion, and at other times only submitting under compulsion to the occupation of the land by the Japanese. The strategic importance of the island is recognized by the new rulers, and they have now well-nigh brought it under complete control. The Japanese Christians have shown their zeal by making plans to send their own missionaries to the newly acquired territory, but it will probably be some time before sufficient quiet is restored to allow missionary work to progress as prosperously as before the war. The story of this wonderful work has been told in two intensely interesting volumes, which deal both with the work of the English Presbyterians * in South Formosa and that of the Canadian Presbyterians † in the north

The Opium Curse.

The following is a translation of a small sheet which has been issued lately in connection with an Opium Refuge at T'ai Yuen Fu, and is being also used on other stations:—

"Of all things in this world that harm men, nought surpasses opium; injuring manners and destroying customs; overturning homes and laying waste patrimonies—everywhere it acts thus. But none appear to think of the mischief of opium, which is like a flood of poison unrestrained. It is the cause of anxiety to one's parents and also to the wife. When the wealthy take it, it shortens their years, deprives them of posterity, and wastes any amount of money. When the poor take it, clothes are exchanged for it, or pawned away, while they suffer from the extremes of hunger and cold. Thus do men lay hold of error, and do not awake and perceive how things are and repent. With such things God is not pleased, but He sent Jesus into the world on purpose to save men from their sins, and assist them in their sorrows; therefore here is the holy doctrine taught that men may forsake wickedness for righteousness, and give up falsehood for truth, and repent of everything that is harmful and injurious; as the Scripture says (of Jesus), 'I came not to call the righteous, but sinners to repentance.' The disciples of Jesus, desirous of imitating His example, came from the West to China, respectfully desirous of assisting men to repent. If there are any who, clearly seeing the harm done to them by opium, determine to cut it short, and will quickly come to the 'Salvation Hall,' then, according to proper prescriptions, taking the necessary medicines, from within twenty-one days to a month, whether old or young, with a strong or weak craving, they may make a clean sweep of the opium, and, leaving this false road, return to the true way. This is what we earnestly desire."

* "Missionary Successes in Formosa," by Wm. Campbell.

† "From Far Formosa," by Geo. L. Mackay.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The plague and famine in India present two of the most important and weighty facts that now confront us, next to the Armenian horrors which lie on all thoughtful people like a nightmare.

Toward the close of last September a peculiar fever broke out in a part of Bombay, attended by a singular fatality among rats, and it was soon identified with the plague that two or three years ago broke out in Hongkong. Tho considered comparatively mild, about two-thirds of the cases are fatal, tho it does not seem contagious, nor does it abate. One week the death-rate exceeded by 300 the rate of any period for five years preceding. Within two months nearly 100,000 Hindus left the city. Various precautionary measures were taken to prevent the spread of the plague, and much prayer was offered by believers. Meanwile outside of Bombay a famine is spreading over a large area. Since the monsoon the price of food has in some parts doubled. Already there has been a year's dearth in the Hindee field in Central India, where hundreds have starved to death, and the sight of children, not to say adults, in every stage of disease and want, is almost too terrible for believers to bear who seek to be ministers of God to them. The details are too bad for reproduction. It looks as tho a large section of the Marathi country would become a similar scene of suffering. Riots have become common where the starving people forcibly sieze what they cannot buy, and the police are sometimes unable to protect the shops. "Khandesh is sure to suffer unless rain shortly falls," was the report in the middle of October. Jowari was burning up with drought, and the northwest, north and central provinces seem threatened with a repetition of the sufferings of twenty years ago.

These events we give prominence to because they stand so related to missions. But in every part of the world there is at this time a peculiar aspect of affairs, which invites ample discussion. The atrocities in Armenia still go on; and the appeals for the destitute are so emphatic and agonizing that many feel that there can be no attention paid to any other calls until these are attended to; and yet the need is so great it seems almost hopeless to meet it, and almost useless unless the Turk can be held in check.

Cuban affairs threaten to involve the United States in a war with Spain, and a general state of disquietude and alarm or uncertainty prevails.

The half bankrupt condition of some missionary boards, and the measures of retrenchment which seem to be needful, —these are the features of discouragement against which it is hard to contend.

Dr. W. A. P. Martin has returned to China. It is nearly half a century since he first went, when, with his brother, he began work at Ningpo, where he spent six years, which he looks back on as the most fruitful of his life, and where he was qualified to act as interpreter to the American plenipotentiaries, Messrs. Reed and Ward, in the treaties with China. Afterward he determined to move further north and undertake an educational mission work, and this opened the way to the presidency of the Imperial Tungwen College and a protracted stay at the capital. He now returns joyfully, in his maturest life, and we wish he might spend there another "cycle" of "Cathay." He is better fitted than ever to act as a wise counsellor and competent teacher and administrator.

Our dear friend, the secretary of the Presbyterian Board, Robert E. Speer, has been seriously ill at Hamadan, Persia, with typhoid. He had intended

to sail for India by the middle of December, but was detained. Already his visit to the East has left a markt impression wherever he has been. He thoroughly studied up the countries to which he was going, and surprised brethren on the ground by showing in many respects a familiarity with the conditions of field which they themselves did not possess.

On October 13th of last year, our beloved brother, Rev. D. M. Stearns, of Germantown, bade adieu to his beloved wife, who, after less than two days' illness, departed for a higher home. She had shared all his work for the Lord, and was to him a help, meet for him. No one knows the extent of the loss and sorrow that came to our brother, who nevertheless bears up with a fortitude and patience only learned of God. Some years ago this brother, in a conversation with me, heard me emphasize the fact that the church is not a man's field but his force wherewith to work in the world field, and this seed of truth found in him such a soil as to bring forth literally an hundred-fold. Witness the wide dissemination of the Gospel through this man, his parish and his Bible classes now held over so wide a territory. And now in the departure of his wife, he is asking whether God means to open a new door of wider usefulness; whether in leaving him alone He may not be leaving him free to go through the world-field on a wider ministry to souls. This devoted brother, who watches keenly the signs of the times, watches also the signs of God's will in his own life, studying to know the Divine plan and fall into his own lot in it, ready for any service which his Lord, the King, may appoint.

Certainly it would seem as though God has for him some increasingly useful future. He has projected what is essentially a new method of working a parish into a missionary agency, and his Bible classes are in effect a larger parish enlisted in a similar way on a wide and most effectual ministry to the unevangelized.

The last report, covering 1895, tells the story of seven years; and this last year exceeds all the others. Some of its facts should be borne in mind as an incentive to others to follow his example. The missionary money up to Nov. 12 this year, 1896, is upwards of $19,000.00, of which his own congregation of perhaps 200 people have, without any pressure, given over $4,000.00. The map of the world is kept ever before them, and they are taught that they are debtors to the whole unsaved world, and trustees of the Gospel of salvation, and that each of them is to regard himself as responsible for bringing the Gospel to every living soul as soon as possible. What could not be done by a few hundred such men as Pastor Stearns, who would follow this hitherto untrodden path in Bible study and missionary work? He is now teaching a monthly Bible class at Princeton University, and his influence is constantly expanding. Most of the mission funds he collects go through regularly organized channels, and the paper, *Kingdom Tidings*, has a circulation of about 3,000. Of the nearly $10,000 that the synod of the Reformed Episcopal Church of New York and Philadelphia gave to the foreign work from Oct., 1895, to Oct., 1896, over $4,500 came from Pastor Stearns' congregation, the other twenty or more parishes giving the rest. They give to the Reformed Episcopal Church; Mr. Stearns' congregation give to the whole Church.

Since the Editor's note appeared in the October issue of 1896, on the Benoliel Mission in Jerusalem, some vigorous letters of remonstrance have been received from parties who consent that their names should appear; and prominent among them is Rev. Edwin S. Wallace, American Consul at Jerusalem, who does not hesitate to express his dissatisfaction with the position taken by the Editor in the paragraphs referred to. In self-defence the Editor will only say

that for more than a year—in fact, since some time before Dr. Gordon's death—he and his lamented co-editor sought to trace unfavorable rumors concerning Mr. Benoliel to some satisfactory source, and to obtain some *data* in the way of definite charges founded upon definite facts, upon which to base an intelligent judgment of the merits of the case. But, up to the time of receiving Mr. Wallace's letter, *not one clue* had been given to the situation. Dr. Gordon had received some communications from a Mr. T. J. Alley, and Rev. Selah Merrill, which he, with the aid of a lawyer, undertook to investigate. He has himself publisht the result of the investigation, and he saw his way not only to vindicate Mr. Benoliel, but to assist him, and encourage others to do so. Personally, the Editor-in-Chief gave no attention to these communications, and was not responsible for his colleague's action.

When, however, separate letters were sent to me, after Dr. Gordon's death, I at once undertook for myself to trace unfavorable rumors, and find some solid basis on which to rest a judgment. I wrote to parties accusing him, and among others to Rev. E. S. Wallace, for whose character and reputation I had high esteem, asking for something that was worthy to be made the basis of such accusation. It seemed to me then, as now, both unwise and unfair to give currency to damaging reports, where no one was found to make distinct charges of misconduct or unfaithfulness; and yet, up to the date of receiving Mr. Wallace's letter, about Dec. 15 ult., *no response* had ever come to my hands. Not having visited Jerusalem, my only way to investigate was by letter or conversation with visitors and residents. And the only party who did reply to my communications was R. Scott Moncrieff, Esq., whose endorsement of Mr. Benoliel was as unqualified as the charges of some others were hostile. Under these circumstances the Editor felt bound to state just the facts, and if the reader will recur to the brief notes in the October number, he will see that no endorsement of Mr. Benoliel is therein contained, as there was no personal knowledge on which to rest such sanction. All that is affirmed is, what was true, that after a year spent in diligent investigation, nothing had been found worthy of credence, or sustained by any reliable proof; and that nothing assailing his piety, integrity or loyalty to Christ had been supported by adequate evidence. On the contrary, the testimony of my friend, Arthur W. Payne, of London, as well as of R. Scott Moncrieff, of Edinburgh, and other parties in Great Britain, some of them connected with work among the Jews, was entirely in his favor.

In now adding these paragraphs, the Editor can only say that he has desired to be fair, impartial and umpirical in this whole matter, and treat a brother who has been accused as entitled to the presumption of innocence until proven guilty. The amazing prejudice existing everywhere against the Jew, the prevailing anti Semitic spirit, makes it very easy to create a bias against any brother who is a Jew, and seeks to work among his brethren—a bias easier to create than remove. While thus seeking to do a simple act of justice to a maligned party, the Editor of this REVIEW must not be understood as giving his sanction or the sanction of this periodical to Mr. Benoliel, for the sufficient reason that he is unable to vouch for him by any personal knowledge of his work; and he must leave to those who are inclined to aid him to satisfy themselves by such methods of investigation and through such parties, as are open to them. It nevertheless remains true, whatever may be the reason, that a singular suspicion seems to hang about almost every man who is a Jew, and who, as a converted Jew, seeks to carry on mission work among his fellow-Israelites. A man lately said to me: "They are all *Jacobs* yet, not *Israels*."

It should be added, in order to be fair to all parties concerned, that no intentional reflection was made upon any

particular party in the remark of the Editor that Mr. Benoliel seemed the victim of persecution. The reference was to sundry anonymous reports and attacks which have come to our knowledge, but which we have been unable to trace to any responsible source. In all this matter but one conscious desire has controlled, namely, to do just as we would have others do to us.

Mr. Albert R. Fenn, whose death, Aug. 3, 1896, was briefly noticed in these pages, was born in London in 1832, and had spent forty-four years in his Master's service. For some years he was connected with George Müller's school work, and engaged in various forms of Gospel work in the neighborhood. In 1861, he gave himself wholly to evangelistic and pastoral work, looking directly to God for support, and until his life closed he continued this life of faith and prayer. Wherever in England he labored, Backwell, Yalton, Weston-super-Mare, Kingsbridge, etc., he left the impress of his catholic spirit, and united prayer-meetings are even yet held in Kingsbridge, where he initiated them. When the Spanish revolution, in 1868, opened the door to the land of the Inquisition, he and his wife, with four children, went forth, trusting wholly in God. For three years he and Mrs. Henry Payne wrought together in Barcelona, and then joined Mr. Charles Faithfull in Madrid. There, by his holy and blameless life, not less than his preaching, he rebuked the abounding wickedness even of profest religious guides, and by his honesty and punctuality in business, presented a markt contrast to the deceitful and procrastinating Spaniard. He was known in the little Chamberi Chapel as "the Saint." Until 1892, Messrs. Müller and Wright, of Bristol, assumed the support of the day-schools and Sunday-schools, but for the rest of the work all supplies were in answer to prayer, and yet there was no delay in meeting all dues, and the schools had latterly an attendance of four or five hundred children daily.

These schools quietly helped to pervade the country with the Gospel. Portions of the Word were daily learned, and often as regularly recited at home. It is an interesting fact that the Queen of Spain herself once heard the Gospel recited by a child from the Protestant school, who had been put into a Roman Catholic school, that was honored by a royal visit. Some 5,000 children in all had come under the influence of these schools when Mr. Fenn's health compelled him, in 1895, to withdraw finally from the little church in Chamberi.

At his death, a very pathetic communication was sent to his widow from the church. It was signed by all who could write, and bore strong witness to the marvelous strength and tenderness of the tie that bound this faithful pastor, loving father and wise counsellor to his people.

In the September number of the REVIEW mention was made of a medical work by Dr. Frank Ross, which would be sent by him free to missionaries. Numerous applications have since then been made to the Editor for copies of his book. To one and all such applicants the Editor would herein say that he has not yet been able to ascertain Dr. Ross' address, and that, when he does, he will publish it in these pages. This must serve instead of private correspondence on the subject.

In the review of the one volume biography of John G. Paton, it should have been mentioned that the two volumes in one are thus furnisht by Revell at $1.50—one-half of the cost of the previous two-volume edition. This new edition is printed from the same plates, and has over 800 pages. If there is any more interesting book on missions, we have not seen it.

The Editor intends to give ampler space to the review of books than hitherto. Authors and publishers who have sent on books for examination

will kindly take notice that the absence of the Editor in Great Britain for six months in 1896 caused all such work to fall into arrears. But it is his intention to give careful examination to all books sent either from Europe or America, for review, and to send to the parties from whom they come markt copies of the REVIEW in which they are reviewed. If those who forward books will send them to the Editor's residence, 1127 Dean St., Brooklyn, N. Y., it will prevent delay. The present variety and value of books on missions exceed all the contributions made to the subject in any previous generation, and we shall seek to do a service to our readers by a fair, candid, and careful estimate of all books brought to our notice, so soon after their reception as time and other duties allow. At least forty deserving volumes now await reading. Among the most prominent may be mentioned the following, which have had at least a partial examination:

"Knights of the Labarum," by Rev. Harlan P. Beach. This is a volume on missionary biography, prepared for use in mission study classes, giving an account of four typical men in as many fields and in different methods of work. Tho publisht in October, in a little over a month 2,500 students were already using it, and was adopted by the Epworth League, and by the Woman's Baptist Board in the mission course. Editions are to be had for 40 cents and 25 cents, respectively. It is publisht in Chicago by the Student Volunteer movement, and Mr. Beach is abundantly able to discuss his topic, being a returned missionary from China, and now Educational Secretary of the Volunteer movement. The four typical missionaries chosen are Judson, Duff, Mackenzie and Mackay—Judson, the Pioneer in Burma; Duff, the Educator, in India; Kenneth Mackenzie, the Physician in China; and Alexander Mackay, the Engineer, in Africa. The work is done carefully and thoroughly, as Mr. Beach's work always is.

Among medical missionaries, there are at least two abroad who are the peers of any physicians and surgeons at home. One is Dr. George E. Post, of Syria, who has performed more major cases of surgery than probably any man abroad; and the other is Dr. Kerr, of Canton, of whom the U. S. Consul-General in that city remarkt that he undertook cases that Philadelphia surgeons would not risk, and is the peer of any living surgeon, and has treated three-quarters of a million of patients. Both of these men could command an income of at least $1,000 a month, and they get little more than that a year.

Miss Clara Barton, who is at the head of the Red Cross Society, says of the Armenian sufferers, that according to careful estimates, not far from 155,000 Armenian Christians, men, women and children, are destitute of shelter, raiment, fire, food, medicines, of the comforts that tend to make human life preservable, or of any means of obtaining them save through charitable beneficence. Without such outside support at least 50,000 of these persons will have died of starvation or perisht through accumulated hardship before the 1st of May, 1897. Money may be sent to the agency of which Mr. Spencer Trask, of New York City, is treasurer.

As to the famine in India, we find in our reliable exchanges the following:—

"The whole civilized world will stand aghast at the horrors which the next nine months are certain to bring in India. According to the statement made by Rev. Dr. James L. Barton, secretary of the A. B. C. F. M., this famine is due to the failure of the wheat crop, which has trebled the price of wheat, and the people have not the money to buy it. Unlike the famine of 1877, the present one is general. Then rich and poor suffered, as the means of communication had not been opened up. Now, however, railways have been built with the result, as stated, that "the rich will not starve, but the millions of the poor must." It is not a question of the scarcity of grain—which can be had from abroad—but of the

want of money wherewith to buy it. The government has appropriated $125,000,000 to be spent on public works as a means of relief to the starving people, and the missionaries are cooperating with the authorities. Nevertheless there are 287,000,000 of people to be supported in a country barren of crops, and "millions will die from starvation, and within a few months the world will hear of such suffering and wholesale deaths as it has never heard of before, unless relief is extended." The missionaries of the various denominations are scattered all through the afflicted territory and they will do all they can. But most of the native missionaries get but $3.75 per month, and it is quite as much as they can do to support themselves. Touching this matter, Rev. A. B. Leonard, corresponding secretary of the Methodist Board, also says:

"Letters received at this office give an appalling account of the famine now prevailing in parts of India, particularly in the north and northwest. Hundreds of children are to be seen in the bazaars, picking up grain or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railroad stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food."

Rev. James Smith, of Ahmednagar, writes, that "in the district of India, over which famine is now impending, there are 80,000,000 of people who in good times have only one meal a day, and that 40,000,000 always go to bed hungry. To these millions the present dearth means death, as the increased price of grain has raised the cost of maintenance per capita from one to three cents per day, and the Viceroy of India has telegraphed to London that 72,000,000 must succumb to famine unless assisted."

A correspondent says as to affairs in Madagascar: "General Galliéni seeks to extend the French outposts and restore order. Refugees are returning, and Christian services resumed in villages, lately in the hands of the rebels. Thousands of Christians have suffered greatly, many having lost everything but their lands, but they have patiently endured tribulations. Many nominal Christians have in fear joined the rebel bands, and a few have been among the leaders; but the Christians, as a whole, have been loyal and law-abiding. The rebellion has taken, from the beginning, a distinctly anti-Christian form; places of worship, both Roman Catholic and Protestant, have been burned; and native pastors, evangelists, and schoolmasters have suffered most.

The Jesuits are trying to make capital out of the fears of the people, and say openly that only under their protection can the people expect safety. And they are now trying to obtain possession of Protestant churches.

General Galliéni has issued instructions to the commandants of military circles, telling them to see that at least half the time in all schools is devoted to the study of the French language, and to shut up schools that do not comply. There were, before the war, 700 or 800 schools in connection with the L. M. S., and few of the teachers have any knowledge of the French language; it is not, therefore, easy to obey this law. Military power, however mighty, can hardly, with the stroke of a pen, turn 700 vernacular schools into French schools. Perhaps the Paris Missionary Society may give aid in this serious crisis, and help to prevent the permanent weakening of the Protestant cause by the enforced closing of so many schools.

All ordinary civil government meanwhile being suspended, martial law prevails. The whole country is divided into military circles, and great powers are placed in the hands of the officers commanding. The General's plan seems to be to lay down principles for the guidance of subordinates, and then to allow large liberty in carrying them out. Thus in different parts of the country very different modes of operation may be employed, and a very different attitude assumed towards the work of Protestant missions. In some districts the clear instructions of General Galliéni in reference to religious freedom seem fully carried out; while at the same time in other districts Protestants are made to feel that they are at the mercy of officers who suspect and dislike them. A Protestant church at Fiafárana, built in part by the contributions of native congregations, has been forcibly taken and handed over to the Roman Catholics, and Protestants are forbidden to enter it. At Tsiafahy another church in connection with the London Missionary Society was taken by the officer in command and used for a Roman Catholic service; but it has since been restored. In another district the whole of the school teachers were called before the commandant and told, among other things, that henceforth no religious instruction is to be given in the schools held in Protestant buildings,

and supported by the native Protestant congregations and by the London Missionary Society. A missionary going to visit a village in a district which he has worked for a quarter of a century, was virtually arrested and charged with collecting the people unlawfully without permission of the officer in charge. One notices that all these irritating measures are taken against the work of English Protestants. Time after time also their churches have been occupied by the French troops; but I have not heard of a single instance in which a Roman Catholic church has been taken for such purposes."

Congregational Work. This is the title of the new monthly publication devoted to the Home and Foreign Missionary operations of the Congregational churches in the United States.

It has been started in answer to a strong feeling in the Congregational body, that the missionary intelligence of the denomination has not hitherto been thoroughly disseminated throughout its rank and file. One hundred and twenty-five thousand copies of the first edition will be circulated, and in view of the subscriptions already received from the churches, the watchword of the paper "into every family" may soon be realized.

Congregational Work is attractively printed, ably edited, and furnished to churches at the cost of 10 cents per year.

"The Missionary Calendar of Prayer," issued by the Woman's Baptist Missionary Society, Philadelphia, is a very beautiful calendar with an exquisite selection of texts, beautifully illustrated. To have such a calendar before one day by day is both a reminder and an incentive, along the line of missionary effort, giving and praying.

"The Zenana:" or Woman's Work in India, the monthly magazine of the Zenana Bible and Medical Mission, published by Partridge & Co., 9 Paternoster Row, E. C., London, England, has been issued in a second volume bound for 1895, at half a crown. This bound volume contains the numbers from Nov. 1894 to Oct. 1895, inclusive. To those who desire to keep track of the great work done among the women of the Indian Empire, this magazine is indispensable. It is well illustrated and full of interesting and informing matter. Those who think that a monthly magazine contains only matters of transient interest should give "The Zenana" a careful perusal.

"India, and Daily Life in Bengal," by Z. F. Griffin, is publisht for the author at Buffalo, N. Y.

It is the object of this book, of less than 200 pages, to give details of life in India which are not generally supplied by books. The author spent two and a half years in travel through the country as "field secretary of *our* foreign mission work."—He does not explain whose foreign mission work he means, tho the reader discovers it is the Free Baptists." He was for ten years a missionary in India. The last two chapters on "Hinduism," and "Mission Work" contain the gist of the information found in this volume as to the purely religious aspects of Indian affairs. The rest of the work is, as the author says, a bird's eye view of this interesting land and people, and will be found well worth a reading.

Among other books, issued by F. H. Revell Co., N. Y., we would call attention to the following as all worthy of a place in the fine missionary library that this publishing house furnishes at such low cost.

"Japan, Its People and Missions," by Jesse Page, a book of 160 pages, well illustrated and full of interesting matter.

"Through Egypt to Palestine," by Lee S. Smith, with original illustrations.

"Pioneering in New Guinea," by James Chalmers, likewise abundantly and originally illustrated. This will be found bristling with points; graphic and fascinating—a story of real pioneering.

The American Baptist Publication Society likewise issue "The Lone Star"—the history of the Zelugu Mission. This tale of missions we have long regarded as one of the great classics of all mission history. No one can afford not to read it, who aims at even a respectable knowledge of "The new acts of the apostles," as they are being written in our day.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

China.

—A pious Chinese Christian, Chang Wang, mentioned in the *Dansk Missions Blad*, remarkt once: "Solomon was seven years in building the first temple; Herod forty-six years in renewing the second, but Lord Jesus has been nineteen hundred years already in preparing a place for us. How glorious then it will be when He has it finisht!"

—"The Chinese have the repute of being a proud, haughty people. But the more intimate our relations become with them, the more completely does this prepossession evaporate. Beyond question foreigners find the mandarins and other officials haughty enough, and indeed the literary classes generally, almost universally. It is these classes that form the chief obstacle to the Gospel. Li Hung Chang may or may not have assured the French that their army, and the Germans that theirs was the best in Europe. At all events such a sacrifice of sincerity to courting is characteristic of Chinese functionaries. And to insincerity most of them add oppressiveness. The people sigh under the burden, above all those who, on the coast, or perhaps abroad, have become familiar with just government, and if Europe and America do not intervene, which in view of the chronic suspiciousness of the different powers towards each other is hardly to be looked for, a revolution is likely to ensue before very many years through Chinese hands, which God will doubtless turn to the advantage of His kingdom and of the poor people."—Missionary GOTTSCHALK, in *Berichte der rheinischen Missions Gesellschaft.*

—The Annual Report of the Church Missionary Society for 1895–6 gives a full and compact statement of Chinese opposition to foreigners and of the situation generally.

"Anxious eyes have again and again been directed to China during the year under review. Bishop Moule, speaking at St. James' Hall in May, 1895, with special reference to the war between China and Japan, then first concluded, said: 'Some of us, who are looking with deep affection on that great nation, are wondering whether it will please God to permit her to pass out of this terrible crisis which has been upon her without further trouble, without internal convulsions and practical anarchy amongst her three hundred millions of people.' The potentialities of the situation were indeed exceedingly grave. A government corrupt to the very core, and in every department of its administration, legislative, judicial, and executive; an army defeated and disorganized, disperst over the land; a people not affected by any profound sense of loyalty to the ruling dynasty—such conditions amply justified the apprehensions which were entertained and exprest.

"The first serious disturbance, however, has its own causes, not in the discontent or ambitions or passions of the people in relation to their rulers, but in the hatred of the ruling classes themselves toward foreigners. Before describing these disturbances, a few words in evidence of this deep-rooted dislike may be introduced. Mr. Valentine Chirrol, in his recent book, 'The Far Eastern Question,' testifies to the inveterate nature of this antipathy. He enjoyed the probably unique privilege, as an unofficial person, of an interview with the Tsung-li-Yamen, or Board of Foreign Relations, the regular channel for communications between the Foreign Legations in Peking and the Chinese official world. He writes:—

"'Outside of its official relations with the foreign representatives, the Chinese would know nothing, and want to know nothing, of the Western world. The members of the Tsung-li-Yamen themselves have scarcely any intercourse with the foreign representatives at Peking, beyond making a few formal calls on stated occasions and offering them an annual banquet at their official residence. One or two may sometimes accept invitations to a foreign Legation, but no mandarin can frequent a foreigner's house without exposing himself to suspicion and obloquy. Even the unsuccessful *literati*, who are driven to accept employment as writers in the European Legations, will not compromise themselves by showing any open recognition of their employers when they meet them in a public thoroughfare. The whole atmosphere of Peking is saturated with hatred and contempt of the foreigner, and the street urchins, who shout opprobrious epithets or fling mud and stones from a safe distance at him as he passes, merely have the youthful courage of opinions which their elders only venture to betray by a sullen scowl or a muttered imprecation.'

"This attitude of strong and persistent and unswerving dislike toward foreigners, though happily by no means universal among the official classes, is very widely prevalent. In the Annual Report for 1891–2, reference was made to one most dangerous form in which it had been extensively manifested in 1891, namely, by the distribution of abominable placards, emanating chiefly from the province of Hunan, regarding foreigners. To these placards the numerous riots which occurred in 1891 were considered to be largely due, and they led to a joint representation by the foreign ministers to the Chinese government in that year. The Rev. Dr. Griffith John, the veteran missionary of the London Missionary Society, discovered in the course of 1895 that the worst of these papers were still being printed and circulated, and that not only in Hunan, but in other provinces. He saw copies which had been publisht in Si-chuan and in Kwangsi, on the cover of which it was stated that all the scholars and people of these two provinces were, in imitation of Hunan, printing this book and widely distributing it. The author of this book is Chou Han, 'a disciple of Confucius and a Minister of the Great Pure Dynasty,' whose conduct in this respect was investigated in 1892 by the Viceroy and the Governor of Hunan, and who was then declared 'not guilty,' but 'subject to fits of insanity.' Regarding this tract, Dr. Griffith John says:—

"'Of all the Hunan publications I do not know one more violent, more abusive, more foul, or more inflammatory than this. It finishes up with a song, to be committed to memory by the reader. Were I to translate and send it to you, you could not print it, it being too dirty and vile for your columns. I may, however, give you the closing words, which are words of exhortation to old and young: "Let fathers and elders teach the children to sing this song, and thus accumulate merit and secure happiness. Let the little boys learn to sing this song, and thus remove calamity and escape danger. Why fear because the demons (foreigners) are many? We are firmly resolved to exterminate them utterly." All the charges brought against foreigners are given in this book in full detail. The use of the eyes and brains, and other parts of the human body, for medicinal and other purposes, is minutely described. The history of Jesus is given; and anything more blasphemous it would be impossible for the mind of man to conceive.

"'This is the book which Chou Han has been scattering over the face of the land. We know now that there is a Si-chuan edition and a Kwangsi edition. It is highly probable that every province has its edition. Be that as it may, there can be no doubt as to the widespread dissemination of the book.'"

INDIA.

—The *Church Missionary Intelligencer* for August had a leading article on Dr. Miller's recent Madras lecture. It is mild and careful, but expresses "genuine regret at the opinions exprest in it, which seem to us in some points to be not only defective, but misleading.

"The assumption that all creeds are, in the main, equally worthy of acceptance, is one which lies at the root of much indifference to the work of Foreign Missions. It is one which, as far as we know, is not held by any Christian missionary"—and of course not by Dr. Miller—"although there may be some who are disposed to allow more value to other religions than we are able to allow. To examine the position of these optimists, let us see what Bishop Caldwell says: 'The theism of the Hindu religious system is avowedly or virtually Pantheism, not the belief held by Christians in a God who has made the world, and governs it in the interests of righteousness.' Again, Sir M. Monier-Williams says in the introduction to his 'Indian Wisdom:' 'Nothing can possibly be more simple than Esoteric Hinduism. It is . . spiritual Pantheism. A pantheistic creed of this kind is the simplest of all beliefs, because it teaches that nothing really exists but the one universal Spirit; that the soul of each individual is identical with that one Spirit; and that every man's highest aim should be to get rid forever of having, being and doing with a view to such spiritual knowledge as shall force upon him the conviction that he is himself part of the One Being constituting the universe. (Exoteric or) Popular Hinduism supposes that God may, for His own purposes, amuse Himself by illusory appearances . . . The Hindu religious creed, starting from the Veda, ends by appearing to embrace something from all religions . . . It is at once vaguely pantheistic, severely monotheistic, grossly polytheistic, and coldly atheistic . . . In unison with its variable character, the religious belief of the Hindus has really no single succinct designation.'"

Dr. Miller, however, neglecting popular Hinduism on the ground that no religion is worthy of itself in its popular disfigurements, appears to make it his place to compare before his pupils the essential Hindu and the Christian ideal, in the hope that they shall acknowledge the immense superiority of the latter, as it appears that many do. "But," says Bishop Caldwell, "without any dislike for Christianity as a religion; regarding it on the contrary as an excellent religion, probably the best in the world, Hindus are so intensely nationalistic and conservative, and so intensely jealous about the retention of their social respectability, that they will on no account consent to a conversion taking place. . . As a rule, the pupils are quite ready to be instructed, and even to be convinced, provided only that they are not required to act upon their conviction. . . . The difficulty we have to deal with is not so much the resistance of the mind to truth, as resistance to change, the gulf between convictions and actions, the absence of moral courage, which so generally characterizes the Indian mind, and which nothing can overcome but special grace from above. . . . To be almost a convert is the highest point that many well-disposed Hindus have reacht at present."

The Intelligencer objects to Dr. Miller's talking so much about ideals. Christ is not an ideal, but a Living Person, coming into the world by the free act of the Godhead, revealing God, and through His personal Spirit entering into living communion with those who receive and confess Him. How can this be made equivalent with a misty recognition of Him as a sublime Ideal, by those who remain in a religious community which does not reveal the God whom He reveals, nor the Regeneration which He imparts, nor the Eternal Life, which He promises? However, Dr. Miller expressly declares

that he does not mean to disparage baptism. The precise force and intention of his lecture can probably not be well understood except from familiarity with the conditions of Indian life. Christian apologists, from St. Paul at Athens down, have often allowed themselves to use language to them without which was far from expressing the intimacy of their own convictions and experience.

—"It is the painful fact that those who now go to India, whether missionaries or chaplains, as preachers of the Gospel of Christ, no longer find themselves confronted merely by native champions of Heathenism. They are compelled to meet in controversy Europeans who have reversed the happy experience of the Thessalonians, and have turned *from* God *to* idols, to deny even the existence of the True God." —Rev. J. Ireland Jones, in *C. M. Intelligencer*.

—Mr. Bowles Daly, LL.D., of Dub lin University, formerly, it appears, a clergyman of the Irish Church, but now a Buddhist, has lately given a report, of which Mr. Jones remarks: "Dr. Daly's report indicates how completely the moral principles of Buddhism have failed to influence the lives of those most bound to enforce them. He does not allude to, because he does not understand, the reason of failure. Buddhism has in it no living principle, and it appeals to nothing higher than personal selfishness. It knows no Living God, whose commands are those of an Almighty King, and whose precepts are those of a wise and loving Father. It teaches no chord which vibrates with gratitude in the realization of pardon, purchased and bestowed; and in its denial of the existence of a personal soul in man, it quenches that stimulus to believers and purity of life which lies in the blessed hope of a glorious and sinless hereafter. However subtle its metaphysics, however profound its so-called philosophy, however excellent some of its precepts, such a religion leaves untarnisht man's moral nature; it fails to reach and influence his heart, and must be, as experience demonstrates that it is, powerless to elevate as it is impotent to save."

English Notes.

BY JAMES DOUGLAS.

"*Latest Uganda Statistics—a Dilemma.*"—This tractate has been publisht by Mr. Pilkington, showing the vastness of the population and area of this district of Africa, and the insufficiency as regards the workers there. Three out of the nineteen districts are quite unoccupied by Europeans, and several others, having areas of from 200 to 2,000 square miles, are occupied only by two workers. Mr. Pilkington asks "are all these magnificent openings for fresh Gospel victories to be allowed to pass by?" And he adds, "We leave the question with those who can give it a practical answer, which is the only answer worth giving."

Western India.—"We learn that the Rev. A. Manwaring baptized at Pasik, last August, a somewhat notable convert, viz., Professor Pandit Gopal Chundra Sastra, M.A. The pandit is an Oriental scholar, and was at one time a magistrate of the second class. He has traveled widely in India, and has visited Burma, Ceylon, Aden, and even Tibet, as a preacher and teacher of Hinduism. He attributes his conversion to the Bible only. He says "It is the Book through which God speaks to man; by constantly reading both Testaments I have been able to understand the True Religion and the only Mediator."

London Missionary Society.—The Society is cheered by being able to send out eighteen new missionaries. This does not represent entirely new work beginning, as several of the friends going out have to step into vacancies caused by death, retirement and other circumstances. Appeals from various quarters are constantly coming to hand, and funds and volunteers are still urgently needed for the furtherance of the work.

Work in Madagascar.—The Memorial Church at Ambokipstay, which for over a year has been occupied by the French soldiers, is once more in full possession

of the native church. Very little damage was found to have been done, and the building and the churchyard were left clean and in order.

The Rev. W. E. Cousins writes: "We have had an excellent congregation this morning, the body of the chapel being well filled. Our service was almost like that usual at the opening of a new church.

The Faithfulness of a Christian Leper.—A poor leper, named David, who had been an evangelist before his terrible affliction, was entrusted by Mr. Peake with money and supplies for the inhabitants of the village for lepers, who had been robbed and ill-treated by the rebels. By some means the rebels got to know that David was the bearer of the money. They seized him, and having stolen the money and other goods, demanded that he should renounce Christianity. On his refusal, they most brutally murdered him. Thus perisht another martyr to the faith of Jesus Christ.

From Dr. Griffith John's testimony to the late Dr. Lockhart, we cull the following: "Dr. Lockhart was more than a physician, he was heart and soul a missionary. He took the deepest interest in every department of the missionary work, and every afternoon he might be seen rushing into the native city with his bundles of Scripture and tracts, which he gave away as opportunities presented themselves. On my last visit to England he said, with much feeling, 'John, I wish I could go back with you, the missionary life is the only life worth living. Looking back upon my life, I can truly say that the happiest days I have ever known were the days spent in China doing God's work.' When thinking of paying another visit to England, the expectation of meeting Dr. Lockhart and spending some time with him, was one of the main sources of attraction. The world is much poorer to me now that my beloved friend is no more in it. But we shall meet again, and that before very long.

Samoan Delegates in Council.—The twenty-third council meeting has recently been held, and a discussion on the social condition of Samoa took place, pointing out the great need of the people for further enlightening. The resolution referring to the control of the clan over the marriage contract and the distribution of native property was the great battle-ground of the conference. The three papers read at the meeting were of a very practical and useful character, and these are to be publisht and circulated throughout the group and out-stations. In every way this conference is encouraging in its promise for the future, altho the resolution referring to the marriage contract and native property distribution was not past in the form in which it stood, but had to be compromised. Still this result is better than that arrived at before, and ere long it is to be hoped the natives will be freed from their self-imposed bondage.

Baptist Missionary Society.— Last month, at the autumnal meetings at Bristol, leave was taken of nineteen outgoing missionaries, some of whom are fresh to the work. Others returning to their spheres after having been in England on furlough. The valedictory address was given by the Rev. Dr. Landells—an address full of tender sympathy and wise counsel. At the close of the address, the missionaries were commended in prayer to the safe keeping of the heavenly Father, and the congregation joined in singing the hymn, "God be with you till we meet again."

At Delhi are manifest signs that the spirit is working among the people. Mr. Thomas Herbert writes, telling of the baptism of two young men, sons of Christians who had been cut off in that sad apostasy among Chamar Christians in 1890. In one case the father is dead, but in the other illness alone prevented him from being readmitted to the Lord's table on the day when his son, for the first time, was taking the communion.

Presbyterian Church of England.—Great distress has been among the Formosan Christians and their heathen relatives: many have been rendered homeless and destitute. Some of the injuries have been inflicted by Japanese soldiers, and some were the work of Chinese brigands and rebels, many of whom have been specially hostile to Christians. Extreme suffering and want is the result of this outrage, and a "Relief Fund," to meet the more urgent cases is being organized.

Foreign Schools in China.—There are now upwards of a thousand schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have actually been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million.

A Jubilee History of the Mission in China is in course of preparation by the Rev. Jas. Johnston, one of the earliest of the Amoy missionaries, whose daughter, Miss Jessie Johnston, is in Amoy now. Mr. Johnston knows intimately the history of the mission and the characteristics of the field it occupies, and will, of course, write it as one whose heart is in the midst of it. The volume will be amply illustrated, and is sure to be of the greatest interest and value.

Formosa Under Japanese Rule.—The law enacted to put down the sale of opium in the island of Formosa seems, unfortunately, to be laid aside by the Japanese parliament. The feeling of the people is very strongly against the sale of opium in Formosa, realizing the curse it is in China, and the great good the non-use is to the Japanese.

The use of the drug has firm hold on the island, as it was the first part of the Chinese Empire in which opium-smoking was practist; therefore, in order that it be abolisht, very strict measures must be taken by the Japanese. A great mass-meeting of the Japanese people has been held to bring about the change. None will wish more speedy success than the missionaries of the Gospel on the island.

Regions Beyond.—Dr. Harry Guiness, in an address on "Shall we Abandon Central Africa," concludes as follows:

"Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Congo climate, for the sake of worldly advancement. It were a thousand shames were we to lag behind!"

Another Side of the Picture.—There is, however, in connection with our Congo mission, another side to the picture, and one that is full of hope. Whilst our trials and difficulties are undoubtedly great, we have a comparative exemption from certain hindrances which are found in other mission fields. Lolo Land offers no religion of antiquity to combat, no ancient system of caste preventing ready access to the minds and hearts of the people: and, thank God, no persecution such as in Mohammedan countries frequently awaits those who make an open profession of their faith in Christ.

Moreover, God has markedly prospered all the efforts put forth, so that on the Lower Congo there are to-day many hundreds of native Christians gathered out of the darkness of superstition into the Light of Christ, whilst on the upper river numbers have been baptized, and the cloud is already seen on the horizon which betokens an abundance of rain!"

THE KINGDOM.

"My life is not my own, but
Christ's, who gave it;
And He bestows it upon all the race.
I lose it for myself, and thus I save it;
I hold it close, but only to expend it:
Accept it, Lord, for others through
Thy grace."

—The missionary idea, translated and transfigured into missionary service, is one of the most incontestable evidences

[These statistics are designed to include only Missions among either non-Christian or non-
reduced. Accuracy has been sought, but also completeness, and hence conservative estimates
within the space afforded by two pages of this Magazine, a large number of the smaller and

Names of Missionary Societies in Great Britain and upon the Continent, and Summaries for Asia, Africa, Australia, etc.	Date of Organization	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England)	1792	$411,975	82	64	95	63	304	68	812
Strict Baptist	1861	4,905	2	0	2	1	5	3	57
London Society (L. M. S.)	1795	954,530	153	37	153	68	411	411	2,591
Church Society (C. M. S.)	1799	1,342,630	383	94	299	213	989	319	5,390
Propagation Society (S. P. G.)	1701	611,635	589	70	354	170	1,183	180	3,300
Universities' Mission	1859	133,105	28	21	1	28	78	9	115
The Friends'	1867	63,860	23	0	16	18	59	13	425
Wesleyan Society	1816	657,086	130	270	216	125	741	175	2,775
Methodist New Connection	1859	23,000	11	4	11	0	26	0	108
Primitive Methodist	1869	22,100	9	0	8	0	17	0	60
United Methodist Free Churches	1837	46,920	58	0	11	1	70	0	383
Welsh Calvinistic	1841	39,565	14	2	11	6	33	6	202
Presbyterian Church of England	1847	97,055	30	3	27	17	77	15	147
Presbyterian Church of Ireland	1840	95,595	25	1	22	12	60	12	216
China Inland Mission	1865	168,876	89	201	105	262	657	11	342
Established Church of Scotland	1829	192,220	20	12	21	45	98	8	443
Free Church of Scotland	1843	332,665	64	26	58	56	204	23	1,013
Reformed Presbyterian	1842	18,050	3	0	1	0	4	0	9
United Presbyterian	1847	198,000	76	20	66	45	207	19	738
Other British Societies	----	422,000	87	256	140	512	995	25	2,589
Paris Society	1822	94,800	32	5	31	7	75	28	318
Basle Society	1815	296,391	149	48	117	8	322	35	840
Berlin Society	1824	139,492	74	17	69	4	164	0	164
Breklum (Schleswig-Holstein)	1877	14,000	10	0	7	0	17	0	25
Gossner's Society	1836	43,000	18	14	20	3	55	19	440
Hermannsburg Society	1854	60,672	50	7	51	0	108	0	366
Leipsic Society	1836	97,336	39	4	28	3	74	17	611
Moravian Church	1732	143,678	100	73	157	15	345	23	1,979
North German Society	1836	27,000	14	5	7	7	33	1	37
Rhenish Society (Barmen)	1829	123,936	90	11	85	8	194	23	290
Eight other German Societies	----	70,000	12	63	38	19	132	4	58
Twelve Netherlands Societies	----	145,000	152	0	130	0	282	12	672
Fifteen Scandinavian Societies	----	298,500	87	48	96	71	302	70	1,375
Societies in Asia, Africa, Australia, etc.	----	500,000	180	400	285	175	940	287	7,500
Totals for Europe, Asia, etc.	----	$7,889,577	2,883	1,776	2,738	1,962	9,251	1,816	36,390
Totals for America	----	$5,693,020	1,396	672	1,392	1,335	4,825	1,538	15,347
Totals for Christendom	----	$13,582,597	4,279	2,448	4,130	3,297	14,076	3,354	51,737

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,116	1,016	53,780	3,452	161,340	650	43,198	India China, Palestine, Africa, West Indies.
63	25	557	89	1,320	30	576	India (Madras, Ceylon).
3,002	867	27,032	1,560	108,929	1,103	44,604	China, India, Africa, Madagascar, Polynesia.
6,382	462	58,564	2,026	217,825	2,130	88,205	Persia, China, Japan, India, Africa, North America, etc.
4,483	4,500	35,000	4,500	208,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
193	31	1,278	163	4,377	44	16,96	Africa (Lake Nyassa and Zanzibar).
484	16	2,725	95	14,715	165	12,618	Palestine, India, China, Madagascar.
3,516	2,249	52,637	1,979	145,000	880	57,000	India, China, Africa (West and South), West Indies.
134	99	2,471	146	7,400	20	416	China (Shantung, Tien-tsin).
77	28	986	80	3,000	3	40	Africa (Fernando Po, Zambesi).
453	65	10,614	250	24,000	130	8,000	China, Africa, Australia.
235	292	2,863	328	12,854	260	6,409	N. E. India, France (Brittany).
224	116	4,640	413	13,000	52	5,600	India, China, Malaysia.
276	45	1,020	317	3,200	57	5,000	China, India (Kathiawar), Syria.
999	244	5,211	847	18,000	66	880	China (Fifteen Provinces).
541	151	1,871	167	7,600	206	13,049	India, East Africa, Palestine.
1,207	305	9,017	754	25,000	418	25,877	India, Africa, South and East, Arabia, Palestine, New Hebrides.
13	2	43	3	150	2	165	Syria (Antioch, etc.).
945	284	19,949	712	54,000	281	17,576	India, China, Japan, Africa, West and South, West Indies.
3,559	198	9,697	1,120	28,000	120	15,000	
393	198	13,368	333	40,000	345	9,428	Africa, South and West, Tahiti.
1,162	474	15,960	1,503	31,703	361	13,796	South India, China, West Africa.
328	201	13,922	700	28,315	120	5,566	Africa, East and South, China.
42	8	65	18	150	7	120	India (Telugus).
495	50	13,020	970	40,000	120	3,140	India (Ganges, Chota Nagpore).
474	134	20,972	334	32,015	60	4,550	India, South Africa, New Zealand.
685	37	7,187	527	15,044	203	5,775	South India, Burma, British and German East Africa.
2,324	163	32,631	1,555	95,439	258	24,916	South Africa, Australia, South America, West Indies, Eskimo.
70	25	860	150	1,800	23	650	West Africa, New Zealand.
487	230	18,899	835	60,144	232	9,608	Africa, East Indies, New Guinea, China.
190	30	370	45	1,000	5	230	
954	502	88,000	3,420	230,000	150	2,780	
1,677	324	31,650	2,500	90,000	415	32,000	
8,440	1,470	240,000	4,500	300,000	1,800	48,000	
45,623	14,841	796,859	36,391	2,023,320	11,566	444,468	
20,142	6,049	315,287	25,569	901,648	5,875	212,271	
65,765	20,890	1,112,146	61,950	2,924,968	17,441	656,739	

of Christ's presence in the world. It is Christ in the presence of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions. The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields.—*Rev. J. S. Dennis.*

—Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixt by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words as if they were a charm: "The Master is come, and calleth for thee."

—The Friends' Tithing League is the name of a new organization, or rather, of an added wheel to the Christian Endeavorer's work, which was inaugurated at Richmond, Ind., at the Christian Endeavorer's annual meeting during the time of the late Yearly Meeting. The following is its pledge: "Trusting in the Lord Jesus Christ for guidance, I promise to give at least one-tenth of my income to support the work of the Lord."

—The names of missionary box-holders do not, as a rule, convey much to friends outside the parish circle, altho the sum total collected may interest them. One long list, however, which comes from a large suburban association, gives much food for thought and scope for imagination. A large number of the box-holders prefer to withhold their names and to give instead some favorite text or motto. A spirit of consecration seems indicated by such expressions as "For God's glory," "For Christ's sake," "For the Master's use," "For the work of the King," "Of Thine own have we given Thee," A deep sense of personal responsibility stamps the choice of such mottoes as "Come over and help us," "We, His servants, will arise and build," "The Lord hath need of it," "Workers together with Him." And some of the owners of these boxes look beyond the present needs and opportunities, and send with their offerings such messages as "The heathen for Thine inheritance," "The idols He shall utterly abolish," "The Lord shall be King over all the earth," "Till He come," and "To bring back the King."—*Church Missionary Intelligencer.*

—I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, judges, governors, counselors, generals, ministers, admirals, merchants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their associates or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries.—*Rear-Admiral Belknap, U.S.N.*

—It has been justly said of Dr. Vanderkemp, one of the first missionaries to South Africa, that "for combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance and unfeigned humility, he has not been equalled since the days of the Apostles." Dr. Moffat says of him: "He came from the university to teach the alphabet to the poor naked Hottentot and Kaffir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a Heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the physician there; and finally from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own coun-

trymen, of the heathen, in the city, in the wilderness."

—At a great missionary meeting recently held in Glasgow, Principal Whitton, of Nagpore, India, said: "This century has taught this at least —that it is the duty of the Christian Church to go to work among the heathen unto the ends of the earth. He thought, with regard to missions, that the proper view to take was that the Christian Church had been going through an apprenticeship to the work of converting the heathen. First of all, they tried the evangelistic method alone, but they soon found that there were very many whom they were not reaching by that method. Then they introduced the educational method, which was producing a revolution in the Indian religious thought of to-day. Then they introduced the medical method, so it would be seen that they were looking in this direction and in that direction, using this tool and that tool to see which would work best. He was not quite certain that the apprenticeship was ended. Probably they had a great deal to learn, but there were four years yet to come, and if they hurried up perhaps their apprenticeship would be finisht by the end of the century. Then, when they had learned what tools to use, and how to use them, let the next century give the results for which they had been so long working and praying."

—Bishop Thompson, of Mississippi, asks this solemn question in *The Spirit of Missions:* "Is the Church's refusal to do her work, and the asking of the Lord in some extraordinary way to do it for her—is that, no matter how frequent and how often the asking, is that *prayer?* We may say the Church *never* prays for the conversion of the world, and challenge the contradiction of the statement." This conclusion is reacht thus: an earnest desire for the thing askt for is an essential element of true prayer; slackness in putting forth efforts proves the absence of a strong desire; and consequently where there is no active zeal for missionary work, which there is not in the Church at large to-day, there is not real prayer, "The Church is in no dire extremity at all. She is in no position where she can expect an answer to her prayer. She is merely repeating by rote words which she does not *feel*. She is not praying in any true sense of the term. The means for the world's conversion are, to-day, in the power of the Church. She can do the work if she will. Why shirk the work under the pretense of piety? Why transfer her responsibility to the Lord? We are, certainly, at this day prepared to confess that if the world is converted to Christ, it must be done by human and ordinary means. It is the business of the Church to do it. She was sent for that, and that is the meaning of her being here."

—Year by year Dean Vahl is performing for Christendom an invaluable service by the preparation and publication of his pamphlet, "A Statistical Review of Missions to the Heathen." The tables of figures are unapproacht for both comprehensiveness and abundance of detail. The fifth annual issue has come to hand, containing statistics for 1893-4. These are his summaries: Income of 352 societies, $13,974,915; missionaries, 5,933; missionaries' wives, 1,904; unmarried women, 3,341; native ministers, 3,815; native helpers, 49,796; communicants, 1,060,822.

—The famine in India and the rinderpest in South Africa are as grave as any political problems of the day. In India, the pinch of hunger is being keenly felt, while in Africa, according to Mr. F. R. Thompson, of Matabeleland, the rinderpest is the gravest situation any British colony has ever had to face, and far exceeds in importance the Transvaal war, native rebellions, and Jameson's raid. He does not think that one per cent. of the cattle will be saved.

—*The Congregationalist*, in commenting on the recent order for 1,000,000 of Spurgeon's sermons, says: "Except the Sermon on the Mount, no sermons

have ever had so wide a circulation, nor, indeed, can any work of secular literature compare with them in the number of probable readers in a single generation. And the power is not in style, which is of the simplest, or thought, which is neither deep nor subtle, but in adaptation of evangelical truth to the heart and conscience of plain people."

UNITED STATES.

—In his "Conversion of India," Dr. George Smith, of Scotland, says: "The foreign politics of the United States of America are foreign missions. Starting into national life, free alike from the ecclesiastical bonds, the feudal institutions, and the political interests of Europe, but possessing the full heritage of British history, literature, and character, the Americans were from the first prepared to become the chief messengers of Christ to the human race. In 400 years they have, by Christian colonization and home missions, evangelized their own continent from the Atlantic to the Pacific Ocean, bringing into the Church the remnant of the Red Indian tribes, and giving to Christendom its 'richest acquisition' in 65,000,000 of Christian citizens, whom every year increases in number and influence. In the whole development of mankind during 6,000 years there has been only one people and one land ready made, as it were, to be itself free, and to all beside the apostle of liberty in its highest form, the freedom which is in Christ Jesus."

—A Russian college has just been dedicated at Minneapolis, Minn., by Bishop Nicholas. This prelate belongs to the Greek Church, and his bishopric includes our Northwest with Alaska and the Aleutian Islands.

—"Mormonism as a religion lives and will live for a long while to come, Mormonism as an advocate and promoter of polygamy is dead, and we need have no more concern about it." —*Bishop Foss.*

—Within the next two decades it will be decided whether the negro, by discarding ante-bellum ideas and methods, by putting brains and skill into the common occupations that lie at his door, will be able to lift labor out of toil, drudgery, and degradation into that which is beautiful, dignified, glorified. Further, it will be decided within this time whether the negro is to be replaced, crushed out as a helpful industrial force by the fast spreading trades unions in connection with thousands of foreign skilled laborers, that even now press hard and fast upon the heels of the negro and seem to press us unto the very death.—*Booker T. Washington.*

—To educate 24,000 Indian children requires an annual appropriation by Congress of over $2,000,000. There are, even then, 14,000 unprovided for. Some of the schools, such as that at Carlisle, Pa., and the Haskell Institute, at Lawrence, Kans , have been establisht away from the reservations, and the training is chiefly industrial. There are 22 of these, scattered at different points, and about 5,000 Indian youth are successfully learning self-support in them. But "the backbone of the Indian educational system," according to Commissioner Browning, is the reservation boarding-school. These number 77, and have over 8,000 pupils. "Their influence," says the commissioner, "in uplifting the tribal life around them is wonderful." There is a third class, the day schools, numbering 124, which probably come closer home to Indian life than the two first named. The teachers in these schools are expected not only to care for the children, but to do what they can to civilize the parents by instruction in domestic economy and in the art of making attractive homes.

—On the 28th of October, 1646, John Eliot preacht at Nonantum, Mass., the first Christian sermon in the Indian tongue ever delivered on this continent. This was the beginning of a course of instruction which was continued for forty years. He translated the Bible

and several books to aid in practical Christian living. At the end of one of these books he placed his motto, "Prayer and pains, through faith in Jesus Christ, will do anything." Said Edward Everett, in an oration, July 4, 1855: "He is called the apostle to the Indians. An apostle! Truly I know not who, since Peter and Paul, better deserves that name." Eliot's 250th anniversary was celebrated recently in Newton, Mass.

—The centenary of Mary Lyon's birth occurs Feb. 28, 1897. She was born in Buckland, Mass., a hill-town in the western part of Franklin County. There and in Ashfield, an adjoining town, she laid the foundations of her career as a great teacher. The Franklin County Association of Congregational ministers at a late meeting voted to recommend to the ministers and churches of the conference to observe the centenary by a sermon on the fourth Sunday of February on the life and work of Mary Lyon and the taking of an offering for the building fund of Mt. Holyoke College.

—The American Bible Society circulates the Scriptures in nearly 100 tongues. Missionaries of every name are found among its correspondents and co-workers. It had last year its regiment of nearly 450 men engaged at its expense as distributors of the Bible in foreign lands. More than one-half of its issues in 1895 went into the hands of Pagan, Mohammedan, or nominally Christian people outside of the United States. Not less than 383,398 of them were sold in China alone, and about 5,500,000 volumes in the various dialects of that empire have been printed during the last fifty years.

—The Salvation Army idea has been adopted into the Episcopal Church. An "army" which has existed for a year or more has taken an important forward step by the appointment of a Church Army Commission, consisting of several Episcopal clergymen of New York and Philadelphia to supervise the organization. Instead of deacons, clergymen, and bishops, it is to have captains, majors, generals, and other officers. Instead of churches it is to have posts, companies, regiments, and brigades. A House of Evangelists has been opened near the Grand Central Station in New York City, for the training of officers, where "instrumental and vocal music will be taught and practical rescue work," with "lectures in elocution, mannerisms, and how to approach and win sinful persons."

—The New York Society for the Prevention of Cruelty to Children, has during twenty-two years received and investigated 102,501 complaints, involving more than 307,503 children; obtaining 36,981 convictions, and rescued 56,160 children from vice, from suffering, and from destitution. Its reception rooms during the past fifteen years of their establishment have sheltered, clothed, and fed 24,932 children, and furnisht 233,370 substantial meals. Day and night, in summer and in winter, its doors are never closed. No child has ever been turned away without temporary shelter. Two hundred and fifteen similar societies with the like object have been organized throughout the United States, and 81 others in foreign lands.

EUROPE.

Great Britain.—We are told on good authority that the annual contributions of the Church of England for her own home work are just ten times the amount she gives for Christian work abroad, and that while we can supply 1 woman worker for each 50 English women and girls, we can only afford 1 for each 100,000 in heathen and Mohammedan lands.

—Canon Scott Robertson has completed his twenty-fifth annual summary of moneys voluntarily contributed in the British Isles by all sections of Christian people to the work of foreign missions. It shows that for the year

1895 the total sum so contributed amounted to $6,938,325. The channels of contribution selected by the supporters of foreign mission work in 1895 were as follows: Church of England Societies, $2,721,160; Joint Societies of Churchmen and Nonconformists, $921,095; Nonconformist Societies in England and Wales, $2,229,235; Scotch and Irish Presbyterian Societies, $1,002,275; Roman Catholic Societies, $64,560. From this total are excluded all dividends, all interest, all foreign contributions, and all balances in hand at the beginning of the year. Last year these joint agencies received $1,057,550; this year, only $921,095.

—In a publication of the English Church Missionary Society it is stated that the sum of $60,000 was raised last year by the "juvenile boxes" which are in such common use in Great Britain for collecting missionary money. The same publication reports that there have been 988 "sales of work," the avails of which have amounted to about $115,000.

—The Rev. W. Major Paull, who has retired from the service of the British and Foreign Bible Society, says: "As far as language is concerned we are able to put at least a Gospel into the hands of three-quarters of the world's population. Notwithstanding this, at the present time we have translations or revisions of existing translations going on in more than one hundred languages."

—The British and Foreign Bible Society offers £144 a year to such missionary societies as will keep 12 or more Bible-women at work. Some societies avail themselves fully of this—others partially. Some find that £144 enabled them to keep more than 12 women in the field. In 1894 the Church Missionary Society had 17 women; the Church Zenana, 13; the London Missionary Society, 11; the Wesleyan, 12; the Basel Evangelical Mission, 33. Altogether some 30 missionary societies are thus taking the Bible Society's money for this work. Turning to Japan, it is interesting to know that the society sells a Gospel there for half a farthing —thus $5.00 buy about 500 copies each of Matthew, Mark, Luke, and John. A Church Missionary Society woman has interested herself in placing these portions in the shops of Osaka, a city with 500,000 inhabitants.

—The news has been received of the death of the Rev. Henry Buckenham, pioneer missionary of the Primitive Methodist Church to Mashukulumbweland, north of the Zambesi, South Central Africa. More than seven years ago Mr. Buckenham was sent out as superintendent of a party of three, to the Barotse country. Not until between two and three years ago did the little band receive the needed permission from the king to evangelize the natives, and then, altho reinforcements were despatched from England, the work was of the most arduous kind. Mr. Buckenham's health began to suffer, and he had arranged to return to England, but on reaching Kanyungala, fifty miles below Palapye, he became prostrated and died on July 11.

—During 1896 the Scottish United Presbyterian Church sent out 22 new missionaries, including wives, 14 going to Manchuria, 6 for Old Calabar, Africa, and 2 for India.

—George Muller, of Bristol, has past his ninety-second birthday, in full vigor of mind and body. In a recent speech he said he had received $7,000,000. He has had 9,700 children under his immediate care, of whom 4,000 have been converted. He has sent $1,285,000 to missionaries, and has distributed 275,000 Bibles and 1,460,000 Testaments.

The Continent.—The oldest Protestant mission is the Swedish mission among the Lapps, begun by Gustavus Vasa during the sixteenth century. The Swedes were also the first Protestants to begin foreign mission work—

that among the American Indians in 1636.

—The Queen of Sweden has been so interested in reading the life of Robert and Louisa Stewart that she has sent £6 for a native Bible-woman in China, and hopes to send it annually. This sum pays food and clothing and traveling expenses of one of these Chinese missionaries.

—Rev. J. H. Barrows, in one of his recent letters from Europe, says as to German universities, "It is the universal testimony of men coming hither from our richer Eastern colleges that there is more real drunken dissipation in these American institutions than in the German universities."

—King Albert of Saxony, although a Roman Catholic, lately gave $3,000 to the building fund of a Lutheran congregation in Guttentag, Saxony; and guaranteed an annual subscription of $75 towards the support of the pastor.

—The German Protestant missionary societies are represented in the German possessions of East and West Africa, as follows: The Leipsic Mission has 2 stations on the slope of the Kilimanjaro, the Moravians have 4 stations in Kondoland (northeast of Lake Nyassa); not far from them the Berlin Society No. 1 has 5 stations; the Basel Mission has 4 stations in Kamerun; the Berlin Mission No. 3 has 7 stations in East Africa; the Bremen Mission has 2 in Togoland, and the Rhenish Mission has 18 in Southwest Africa.

—The Industrial Company of the Basel Mission was able last year to contribute $43,000 to the missionary fund. The last report of this mission shows, on the Gold Coast, 13,972 church members, 4,126 scholars, 831 baptisms, 10 stations, 43 male and 26 female missionaries. In Kamerun: 1,307 church members, 1,281 scholars, 293 baptisms, 5 stations, 15 male and 5 female missionaries.

—The Moravian Church is seriously considering the question whether it may not be best to make over its Greenland Mission to the Danish Lutheran Church. The latter has some 8,300 Eskimos under their charge, who are rather increasing; the Moravians, something over 1,600, who are decreasing.

—The Italian "Evangelical Yearbook," in its statistical tables of Protestant churches in Italy—including the Waldensians, the Evangelical Church, the Wesleyan Methodists, the Methodist Episcopal Church, and the Old Catholics—gives the aggregate number as 150 organized congregations, with 138 pastors, 81 evangelists, 25,074 members, 1,880 catechumens, and 9,692 pupils in Sunday-schools. The Waldensians have 4,864 pupils in day-schools, a theological seminary and a college at Florence, a Latin school, a high school for girls, 5 traveling ministers in Italy, 1 pastor in Switzerland, 2 in South Africa, and 6 in the United States. The theological school of the Evangelical Church is closed for lack of students.

—The Foreign Mission Board of the Southern Baptist Convention began work in Italy in 1870. There are 18 Italian preachers connected with their work. These are stationed in Torre Pellice, San Remo, Cannes (just beyond the Italian border), Milan, Venice, Genoa, Carpi, Florence, Rome, Naples, Boscoreale (at the foot of Vesuvius), Portici, Bari, Miglionico, Gravina, and in the island of Sardinia, Cagliari, Iglesias and Cuglieri. A station has lately been opened in Palermo, the chief city of Sicily. Besides these centers, many other places are visited. There are about 700 Baptist church members.

ASIA.

Islam.—The *Indian Standard* gives the following item of news: "At a public meeting of Mohammedans at Madras the following resolutions were carried: That the meeting notes with extreme regret and pain the foul and abusive language used and publisht by the press with respect to the Sultan

of Turkey, who is recognized as the head of the Islam Church, in connection with the Armenian question ; that Government is respectfully requested to put a stop to the publication of such language in the local papers; and, in forwarding a copy of these resolutions to the Government of India and the Secretary of State for India, that the meeting express its deep sense of obligation to the British Government, which by its voice and liberal policy has always respected the religious feelings of its subjects." The *Standard* remarks that in the case of the Sultan, truth is more damaging than the vilest slander could possibly be. The curious and awful thing is that a ruler who has organized wholesale massacres and protected red-handed murderers should be hailed and honored as the Head of a Church of God—the infallible Head forsooth of the only true Church, the Church of Islam. Logically enough they ask the government to muzzle the press in the interest of the great assassin.—*Indian Witness.*

—There are now 3 railways in Palestine, one from Jaffa to Jerusalem, 54 miles long, and 2 others centering at Damascus, 1 of these being just completed, and connecting Damascus with Beyrout. Two other railways are in contemplation, also to center at Damascus. When these are completed, 4 different railway lines will radiate from this the oldest city in the world, connecting her with the leading points of the East. Thus, as has been well said, "Damascus promises to again become one of the great centers of the world." As a proof of this, the Jews are said to be buying all the land they can secure about this ancient city.

—Rev. H. H. Jessup in calling for special prayer in behalf of Syria, gives this fact among others: "Tens of thousands of Syrian men and women have emigrated from their native land to North and South America and Australia, in quest of earthly gain. They are exposed to great temptations. The people estimate that not less than 80,000 have emigrated, and that of this number one-third will remain in foreign lands, one-third return, and one-third die away from home. And of those who return, many are a curse to their native land from habits of drunkenness, gambling and other vices acquired abroad. Some maintain their integrity, and there are noble instances of men who have received a blessing and brought a blessing with them. A large number are studying in various schools in the United States, but the majority are common peddlers, wandering and homeless. A large percentage of the church members in Syria are now thousands of miles away from home.

—**India.** The appalling extent of the famine in India is now disclosed. It prevails in nearly every part of the empire. In the Punjab the whole vast triangle of which Lahore, Simla, and Delhi are the apices, is destitute, as well as some other districts—say one-half of the province. About the same proportion of the Northwest Provinces and Oude is suffering. Of the Central Provinces one-fourth is in distress—namely, the Nerbudda Valley and Raipoor. In Upper Bengal distress bids fair to become serious, especially around Patna and Bagulpore. All Berar is in want. So is Madras north of the Kistna. In Bombay trouble is most threatening in the central and southern districts, such as Ahmednuggur, Kolapoor, Bejapoor, Khandesh, and Belgaum. Upper Burma is in some danger, Hyderabad, Gwalior, Bhurtpore, Bundelkund, and, indeed, most of the native States, are in a bad way. Some 60,000 persons are now employed on relief works, but 60,000,000 need relief. The trouble has been caused by dry weather. That made the autumn crops a failure, and has prevented fall sowing for the spring crops. There is no prospect for relief, therefore, except from outside, until next fall. At least one-third of the empire is thus affected.—N. Y. *Tribune.*

—In a recent issue the *Bombay Guardian* has a picture of the famine children from the Central Provinces, as they arrived at the M. E. Mission, Mazagon, Bombay. Miss Carroll wrote: "The groans, the bad odors, the cries of hunger are not there. You may think they look like boys. Miss Franklin has a boys' school, and when these children were brought to her she had their hair, which was long and filthy, cut off, and put on them boys' clothes for the journey. We dared not give them all they wanted to eat at first, but fed them every three hours. For several days they were not satisfied, and their cries for food were very touching. At night they cried with pain; earache, toothache, etc. Some of them had such sore mouths they could hardly speak. One night my servant called me and said one girl was vomiting blood, but I found that it was from her sore mouth. One girl of nine had a very sore scalp, and her hair was grey. Another had a sore head which had to be poulticed for some days. In fact, eleven were so very ill that we put them in hospital. Oh, I have seen wretchedly poor people but never before faced starvation. I could not but think that if the sights and sounds were so heartbreaking where food, medicine and care were given, what must they be in the place from which these children came."

—This is what Annie H. Downie writes about child-life in Telugu Land: "It is the custom," therefore the mother must have neither food nor water for three days, nor must the baby be bathed until then. Quite a ceremony attends that first bath. Some elderly relative takes the child, and, stretching out her feet, lays it between her ankles. It is then rubbed all over with soap-bark, and its mouth, nose, eyes and ears, are filled with a pungent oil, "to keep out the cold," and the other women look on composedly while the poor child screams and sometimes froths at the mouth. Then the woman grasping the child by both feet, swings it back and forth, head down, a couple of times, "to make its body straight." Inserting two fingers into its mouth, she raises it up, with no other support. This is "to keep the roof of its mouth from falling in." Its nose is prest and pulled, its head rubbed and molded. Finally steaming water is brought and poured over the child, almost parboiling it, and the bath finisht with the administration of some hot spices, "to keep away cold, and soothe the child." Many babies do not survive their first bath. The wonder is that any do.

—There are now about 1,000 natives of India ordained to preach Christ to their countrymen—Hindu, Parsee, and Mohammedan. Fifty years ago there were only 21. What hath God wrought!

—John Wanamaker has undertaken the entire cost of a building, $30,000, for the Y. M. C. A. in Madras. By the liberality of friends in England and America one of the best sites in the city had been previously secured; and this handsome gift will permit the completion of a project that is full of promise on behalf of the young men in and around this important center.

—Rangoon is the great commercial center of Burma, says a writer in *Woman's Missionary Friend*, and promises to be the door into Western China. Work has already been begun on the railroad which will take one to the very borders of that great empire. The city has a population of 200,000, made up of nearly every race on earth; there is an English-speaking community of 10,000; the Chinese, Hindus, Mohammedans, Tamils and Burmans make up largely the rest Within the boundaries of this little country 72 languages and dialects are spoken.

—The American Baptist Mission Press in Rangoon, Burma, employs about 75 men, and is perhaps the most important single agency in the Baptist missions in Burma, and the largest mission press under the control of the American Baptist Missionary Union. It was first started in a small way more than 75 years ago. From it have been

issued many millions of portions of Scriptures. The whole Bible is publisht in 4 different languages, the Burman, the Sgaw Karen, the Pwo Karen and the Shan, and portions of Scripture in about 5 or 6 other of the varied dialects of Burma. As the Press is the only printing house which can publish books in all the principal languages used in Burma, many school books in general use not only in the mission schools, but in government and other schools, have been issued from it; and, in fact, the school work of the whole country is largely dependent upon the work of this single establishment for its books and other literature.

—E. P. Dunlap writes thus from Siam: A few months ago 2 devoted missionaries reacht our field from an unexpected source. They were sent by the native church of Burma, and by that church to be supported in their work. They are Peguans, a tribe of lower Burma, and are here to labor for the Peguans of Siam, a people that have been sorely neglected—thousands of them war captives, and the descendants of captives, made during Siam's wars with Burma. This aged missionary and his wife left a strong church in Burma and a large family of children and grandchildren, and made their way alone for the joy of proclaiming Christ to their fellow-countrymen in this land. A few Sabbaths ago 15 Peguans were baptized through their labors.

China.—Rev. J. F. Masters, a missionary in China, says the Chinese word for heavenly is "teen," with an aspirate on the vowels. The missionary left out the aspirate with the result that the word meant "crazy." After Mr. Masters had studied Cantonese a few months he endeavored to preach a sermon. He wrote it out carefully, but made so many blunders in tones, vowel quantities and aspirates that some of the Chinese remarked how much the English language resembled the Chinese. They supposed that he had been preaching in English! On another occasion he meant to order a roast chicken, and told his cook to go out and set fire to the street.

—The *Peking Gazette* publishes an imperial edict appointing a director of the railroad to be built between Peking and Hankow. The new road will be some 700 miles in length, and it will involve the bridging of 27 rivers. It is said that funds for the construction of this line, to the amount of 30,000,000 taels, have been advanced by an American syndicate.

—The China Mission Hand-book, just publisht in Shanghai, gives these the latest figures from the Celestial Empire:

Number of societies reported,	44
Stations,	152
Out-stations,	1,054
Foreign misssionaries	1,324
Native agents (preachers, 1,409)	4,149
Number of churches,	706
Communicants,	55,093
Total pupils under instruction,	21,353
Medical missionaries (women, 47)	143
Number of hospitals,	71
Number of patients,	18,898
Number of dispensaries,	111
Patients in dispensaries,	223,162

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

Korea.—A man's name, says a missionary in Korea, is like a bamboo wilderness—all the same thing, and yet all different. He has his boy name, his hat name, style name, special name, and the good or bad name he leaves at death.

—Mrs. M. F. Scranton writes of the dress of the Korean boys and girls: "The boys, when drest up, have on long pink or red coats and white loose trousers, fastened about the ankle with a band of a bright-colored cloth or ribbon. They wear white wadded socks and wooden shoes. Their long black hair is parted in the middle and hangs in a braid down their backs, and is tied with a black ribbon. The girls generally wear red cotton skirts, with short jackets either green or yellow in color. Their hair is combed like the boys', only they wear a plum-colored ribbon instead of a black one."

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